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Russia Lawrok D.n. Clergy, Churches of Russ

THE *PRESENT STATE* AND *REGULATIONS* OF THE Church of RUSSIA.

Eſtabliſh'd by the late Tſar's Royal EDICT.

Alſo in a Second VOLUME

A Collection of ſeveral Tracts relating to his Fleets, Expedition to *Derbent*, *&c.*

Tranſlated from the Originals in the *Slavonian* and *Ruſſian* Languages.

With an accurate MAP *of the* Caſpian Sea.

And a PREFACE to the Whole, wherein is contained a full and genuine ACCOUNT of the RISE and FALL of Prince *MENSHIKOFF.*

By *THO. CONSETT*, M. A.

Late Chaplain to the *Britiſh* Factory in *RUSSIA*, and Fellow of the *Royal Society of Sciences* in *BERLIN.*

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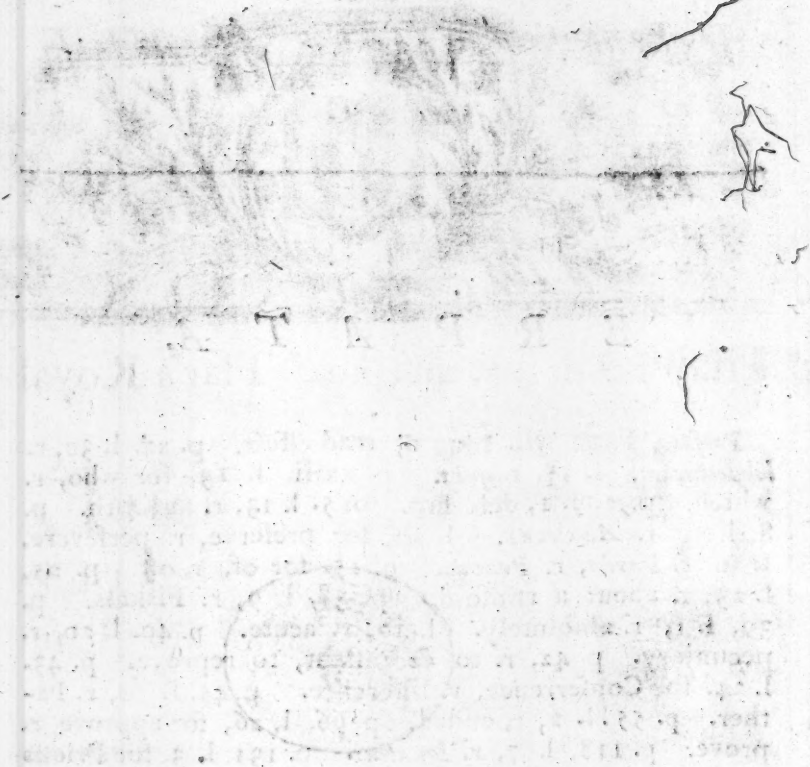
ERRATA.

Preface, Page xiii. Line 6, read affect. p. xx. l. 30, r. *bibliothecam*. l. 35, r. *quia*. p. xxiii. l. 13, for who, r. which. p. 2. l. 1, dele But. p. 5. l. 13, r. an Oath. p. 8. l. 3, r. *Alexievna*. l. 12, for preſerve, r. perſevere. l. 20. f. *Parda*, r. *Pravda*. p. 15. for of, r. off. p. 25. l. 23, r. about a twofold. p. 38. l. 9, r. Fiskals. p. 39, l. 1, r. abſolutely. l. 10, r. acute. p. 40. l. 20, r. pecuniary. p. 42, r. to be inſtant, to reprove. p. 43. l. 24. for Conferrence, r. Inference. p. 45. l. 10, r. Father. p. 55. l. 2, r. ended. p. 66. l. 26, for approve, r. prove. p. 118. l. 7, r. *Ignatius*. p. 131. l. 3, for Prieſts Orders, r. the Prieſthood. p. 146. l. 20, r. *Zonaras*. p. 153. l. 16, r. Flower. p. 168. l. 29, r. Benediction. p. 193. l. 6, r. Seminariſts.



THE PREFACE.

IT is no News to tell the World how great a Man the late Tsar of *Russia*, PETER ALEXIEWICH. was, the early Discoveries of his Wisdom and Magnanimity, even in his tender Years, his gradual Improvements in all the Parts of useful and practical Knowledge, as he grew up to Man's Estate; his Travels, his Wars, his Introduction of Arts and Sciences into his Country, and the Reformation of a People in the greatest Degree ignorant, and almost Savage, are Proofs that he merits a Name amongst the most memorable Rulers; and the Reports of his Atchievements have rais'd the Curiosity of the most distant Nations to know the Truth of them.

To gratify this Curiosity, and to satisfy the Enquiries have been made after him, Histories have of late been multiply'd; but as in the great Mixture of bad Ones it is very difficult at present to distinguish the true and genuine, and in Process of Time this Difficulty will grow yet greater, I have thought it for the Purpose to lay a sure Foundation of future History, by drawing out of the Language of the Country some authentick Records which will, and must be allow'd to be proper Materials for Historians to work with hereafter, and which yet might have been lost or neglected, as many Originals in Languages are, for want of this Care to bring them to Light, and to preserve them for general Use.

In the Histories of the Church of *Russia* the *Regulation Spiritual* will for ever make a considerable Part, because it assigns the Reasons of establishing a Synod in the Place of Patriarchial Power; it gives us the Plan of the present Ecclesiastical Government, and by the Rules decreed in it against former Practices, leads us to look back into the late dark and miserable State of it, which indeed for a Foreigner to relate, wou'd be an ungrateful Task, and a Kind of ungenerous Insult; and tho' we can neither deliver, nor read with Triumph the Ignorance and Superstitions of a Christian Country, yet

yet we bear more patiently to have them related by its own Writers, and the Credit of a Relation is not to be disputed, which is recorded in a Book compos'd with so much Deliberation as this has been, and which in every Article of it is confirm'd with the Names and Authority of Lords Spiritual and Temporal, and their Great Prince giving the last Sanction to it with his own Hand. No Conjecture can at present be made how far the Naval Power of *Russia* may come hereafter to be consider'd in Story, nor what Pens may be employ'd in delivering the Progress of the *Russian* Arms along the *Caspian*; but this I am assur'd of, the Substance of the Story of the Little Boat will necessarily be the Introduction to the History of their Fleet, and his Majesty's Journal to that of his Conquests in the *Persian* Dominions; and I will presume to add, that the latter Oration of the Bishop of *Novogrod* is the most compendious History of the Life and Actions of that great Man hitherto extant, and probably the very best, till that general History which is promis'd and expected to be collected out of his own Commentaries, and the Archives of the Country, is produc'd. So that this Undertaking of Ours is at least securing Foundations, which yet, so far as I have proceeded in it, only opens my Design

of carrying them on by tranſlating more Originals, if I am encourag'd to believe theſe already produc'd are either a uſeful or agreeable Entertainment.

The Neceſſity of theſe Spiritual Regulations is but too viſible to all that dwell in *Ruſſia*, and the Reaſons of making them are not obſcurely ſignify'd in the Book itſelf, wherein ſometimes the Errors of the Prieſts, the Superſtitions of the People, and the general bad Oeconomy of Monaſteries are expos'd in expreſs Terms and ſpecial Rules preſcrib'd againſt them; and their ſuperſtitious Practices are ſometimes ſo groſs, as the learned Compilers have been aſham'd to charge their Country directly with them, but ingeniouſly lay the Scene in foreign Countries, and kindly admoniſh their People to ſee and examin whether any ſuch irreligious Follies and Forgeries are in Practice any where amongſt themſelves, and warn them carefully to relinquiſh and avoid them. And every generous Reader wou'd wiſh them to do ſo, whilſt he peruſes this Book, which by a Kind of Retroſpect affords him a full Sight of what had been the former Irregularities of that Church, by laying before him the preſent Scheme of amending and reforming them.

It

It is uncertain what Progreſs Chriſtianity made from the Time * of Queen *Olga*, or *Helena*, probably the firſt Royal Convert in this

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* In 969, *Tzemiſces* ſucceeded *Nicephorus Phocas*, in the Empire of the *Eaſt*, and amongſt other Conqueſts which he made, he ſubdu'd the *Bulgarians* and *Ruſſians*, *Bulgaros ac Ruſſos devicit*, *Petav. rat. temp.* In the Time of his Reign, which was but ſix Years, this Queen went to *Conſtantinople* and receiv'd the Chriſtian Faith, as *Zonaras* and the *Ruſſian* Annals relate. And in 990 *Volodimir* propagated the Chriſtian Religion both amongſt the *Ruſſians* and *Moſcovites*; for tho' the Preaching unto all Nations, and conſequently of St. *Andrew* the Apoſtle, who is ſaid to have come over the *Pontus Euxinus* to *Kioff*, had its Fruit, yet whole Nations were not inſtantly converted; and thoſe that were, by Degrees, either through Perſecutions or a Deluge of Hereſies flowing in upon them, loſt the ſmall Light of the Goſpel which they had, till they were happily reſtor'd to it by this religious Prince.

The Manner of his Converſion is thus related by *Miechovita*: Having a ſecond Time turn'd his Arms againſt *Greece*, he beſieg'd and took the famous Caſtle of the *Greeks Corchin*, and ſubdu'd all the Territory about it. And when by the Ambaſſadors, who return'd to *Conſtantinople*, he was inform'd of the *Greek* Religion, being pleas'd with their Account of it, he ſent an Embaſſy to *Baſilius* and *Conſtantine*, the *Græcian* Emperors, to requeſt their Siſter *Anne* for a Wife, which if they granted him, he wou'd quit the Caſtle of *Cochin*, and the Region ſubject to it. Hereupon he was baptiz'd in the Year 990, by the Biſhop of *Corchin*, and having reſtor'd the Caſtle, return'd with his Bride to *Ruſſia*, where he broke down their Idols and Temples, and commanded the Image of Thunder, which was chiefly worſhip'd, to be ty'd and drag'd at a Horſe's Tail, and thrown into the *Nieper*, or *Boryſthenes*. Then iſſu'd out a Proclamation, that all his

this Country to it, to the Time of *Volodimir* her Grandſon, when it ſeem'd to be ſettled and eſtabliſhed amongſt the *Ruſſes*; and it is much more uncertain how orthodox the *Ruſſians* were in their Belief of it at their firſt Converſion; or how long they continu'd orthodox according to the Faith of the *Greek* Church, before any Part of them divided from their Mother-Church in Principles, or from one Another by Factions and Schiſms; for I have met with no Hiſtories that give due Satisfaction in theſe Enquiries: Yet we find in the Time of *Theophanes*, Patriarch of *Jeruſalem*, one *Peter Mogilas*, Metropolitan of *Kioff* and *Exarch*, from the See of *Conſtantinople*, a Deſcendant of the Dukes of *Moldavia* and *Walachia*, and of the firſt Character for Learning, extremely mov'd at the general Corruption of the People in Faith and Manners, and labouring with great Induſtry and Application to

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Subjects ſhould forſake their Idols and be baptiz'd. In Obedience to this Command the *Ruſſes* flock'd in from all Parts to *Kioff*, and were baptiz'd by the aforeſaid Biſhop, in the *Nieper*. He entertain'd Miniſters of the *Greek* Religion, and conſtituted a Metropolitan at *Kioff*, an Arch-Biſhop of *Novogrod*, and Biſhops in other Cities dependant on the Patriarch of *Conſtantinople*. See more of this, and of the Writers of the *Grecian* and *Ruſſian* Religions, in *Adriani Regenvolſcii Syſt. Hiſt. Chron. Eccleſ. Slavon.* p. 457, &c.

inſtruct

inſtruct and reclaim them; but as he rightly apprehended this was not to be effected without ſome plain Precepts and Doctrines deliver'd to them in Writing, nor the pure Worſhip of God preſerv'd without ſome Form of Devotion, which they ſeem'd hitherto to want in their own Language. He tranſlated the *Euchologion*, or the *Greek* Ritual, into the *Slavonian* Language, which Tranſlation is in Uſe amongſt the *Ruſſes* at this Day, and is call'd their *Trebnik* or *Common Prayer*; and to compleat his Deſign, this excellent Perſon, with the Aſſiſtance of other Arch-Biſhops and Biſhops, drew up in the Language of the Country the Articles of their Religion, in a Treatiſe ſtiled, *The Expoſition of the* Ruſſian *Faith*. This was ſo remarkable a Step, which that great Divine took towards a Reformation of Religion in his Time, that I cannot forbear giving the Account of it as *Nectarius*, Patriarch of *Jeruſalem*, relates it:

Petrus Mogilas (ſaith he) *lately deceas'd, when he was elected and conſecrated Metropolitan by the excellent* Theophanes, *Patriarch of* Jeruſalem, *of bleſſed Memory, and enter'd on his Charge in the Metropolitical See of* Kioff, *found his Flock confus'd and infected with the Novel Opinions of Sectaries, very different from the genuine and primitive Doctrines of their Anceſtors. Wherefore, as became a good*

Paſtor and ſtrenuous Defender of the Faith, he piouſly and religiouſly purpos'd with himſelf to direct and reſtore the Ruſſian *Church to that Perfection of ſacred Truths, which it enjoy'd at firſt, and to extirpate thoſe Innovations in Doctrines which now ſprouted out in thoſe Countries, and to produce a plentiful ſpiritual Crop from the ſacred Seed he ſhould ſow in them. Which after he had maturely reſolv'd upon, he proſecuted the Work without Delay. He convene'd the learned of his Province in* Kioff, *and call'd to his Aſſiſtance particularly three Biſhops, who were conſecrated with him by the ſame venerable Patriarch of* Jeruſalem. *In this Place, after various Conſultations, they unanimouſly agreed on this Expoſition of their Faith, to reduce it to certain Heads, and as ſoon as they ſhou'd reviſe and examin it thoroughly to commit it to the Examination of the Church at* Conſtantinople, *and the Holy Synod there. For they had all along follow'd the Dictates of that Church, and ſubmitted to it as the Head of the* Greek Orthodox Church, *and look'd upon it as their ſureſt Gnomon and Director. To wit, that whatever Heads of Doctrine that See approved of, they wou'd themſelves firmly maintain; and on the contrary, what that rejected, they wou'd alſo immediately reject as ſpurious and adulterate. Having thus compos'd a Book under the Title of* An Expoſition of the *Ruſſian* Faith, *they deſir'd at the ſame Time*

Proxies

Proxies of the Synod, and Patriarchal Exarchs to be ſent from the great See of Conſtantinople *into* Moldavia, *promiſing that Delegates from themſelves ſhou'd meet there, to examin thoroughly theſe Heads of their Faith, whether they exactly agreed or no with the ſound and orthodox Doctrine of the* Eaſtern *Church: and after this Examination publickly and ſolemnly to impart them to the Church at* Conſtantinople.

Accordingly the Holy Synod diſpatch'd the moſt Holy Metropolitan of Nice, Porphyrius, *together with* Meletius Syrigus, *a Doctor of the Great Church, a Man who from his youth had been inſtructed and educated in godly and right Principles, fam'd for his religious Life and exquiſite Learning, is reputed, and indeed is the moſt abſolute and accurate Preacher of the orthodox Doctrines of Faith. But at that Time being Legate from the Patriarch, and having a full Power from the whole Sacred Synod, he went into* Moldavia, *as we have ſaid, along with* Porphyry; *whither alſo* Eſaias, *the Son of* Trophimus, *and* Joſephus Cononovicius *and* Ignatius Xenovicius *were delegated from the* Ruſſes, *Men truly excellent and learned.*

Theſe therefore, by God's Aſſiſtance, after many Diſputes and Arguments on both Sides, purg'd this Book of all Heterodoxies and Novelties, and finiſh'd it in the perfect Manner

we

we now see it, and without Delay sent it to the four most pious and most orthodox Patriarchs in the Apostolical Sees for their Perusal. Which they also approv'd of, as containing genuine and true Doctrines, and erring in nothing from the Catholick and pure Faith of the Greek *Church, and proclaim'd it pure and uncorrupt, with the general Concurrence and Consent of All. They also confirm'd it with their own Hands, and call'd it, the* Orthodox Faith, *not only of* the Russes, *but by a more universal Character* of all the *Gracians.*

This Letter occurrs in the *Russian* Edition of this Book, and also in the Preface to the *Greek* Edition, which was some Years ago translated from the *Slavonian.* And in the Prefaces of Both Editions, another Patriarch *Parthenius*, Arch-Bishop of *Constantinople*, who also stiles himself Universal Patriarch, writes thus:

We with the Present Sacred Synod of Bishops and Clergy, having diligently perused the Book sent Us from our Sister Church of Little Russia, *which bears the Title of* A Confession of the Orthodox Faith of the Catholick and Apostolick Church of Christ. *The whole whereof is divided into Three Parts, Faith, Charity, and Hope; Faith is subdivided into the twelve Articles of Faith, namely, of the* Nicene *Creed: Charity into the ten Commandments, and what other Particulars are commanded to be obey'd*

and

and obſerv'd in the Old and New Teſtaments: Hope into the Lord's Prayer and the nine Beatitudes of the Holy Goſpel. And then he adds the Judgment of the Synod concerning it, *viz. That this Book faithfully follows the Doctrine of the Church of Chriſt, and agrees entirely with the Holy Canons.*

And to give the Book yet the greateſt Weight and Authority, he join'd in ſigning and ſubſcribing it with the Patriarchs of *Alexandria*, *Antioch*, and *Jeruſalem*, and twenty other Biſhops and Divines, whoſe Names are recited in the End of this Decree, dated *March* the 11th, 1643.

From theſe Letters of the Patriarchs of *Jeruſalem* and *Conſtantinople*, we ſee clearly the Reaſons why *the Expoſition of the* Ruſſian *Doctrine and Faith* was compos'd at this Time, which after it had its Amendments and Improvements by them, grew into the Title of *the Confeſſion of the Catholick and Apoſtolick Faith of* Grecians *and* Ruſſians; that is, of the whole *Eaſtern* or *Greek* Church, and was ratify'd and confirm'd by the Authority and Reſolution of the Synod at *Conſtantinople*: From the *Ruſſes* their Application to the Church of *Conſtantinople* for their Concurrence with them in this Work, and their Submiſſion of it to the Examination and Cenſure of the Patriarch and Synod of that Place, we have a convincing Proof of the

the Subjection of the *Ruſſian* Church to that of *Conſtantinople*, and tho' the Arch-Biſhops of *Moſco* had for ſome Time aſſum'd the Character of Patriarchs, yet Appeals were conſtantly made in Eccleſiaſtical and weighty Caſes to the See of *Conſtantinople*, as appears by the Appeal of *Alexi Michailowich*, the Father of the late Tſar, who had been very undeſervedly excommunicated by *Nichon*, Patriarch of *Moſco*, to obtain the Protection of the Patriarch of *Conſtantinople* againſt that Inſult, and by his Authority to check the Inſolence of his own Patriarch at Home, for which Purpoſe Biſhops were ſent from that See who took Cognizance of the Matter in Diſpute, and exercis'd their Superiority and Power by taking off the Excommunication from the Tſar, and by depriving the Patriarch of *Moſco* of the Authority which he made ſo ill a Uſe of, and depos'd him, not without ſome Tokens of Ignominy, from his See.

It is hence alſo evident, that they had a laudable View of eſtabliſhing the Chriſtian Truths, that the Notion of Religion was cultivated and preſerv'd amongſt the learned of both Churches; for the Confeſſion of Faith as at this Time it was drawn up, is an excellent Summary of the Chriſtian Religion, abating ſome Points wherein we Proteſtants think it our Duty to differ from them;

them; as namely, the Proceſſion of the Holy Ghoſt from the Father only, the Worſhip of the Holy Virgin, their Adoration of the Pictures of Saints, the Seven Sacraments, and Tranſubſtantiation, *&c.* I ſay, this Work of Reformation could only effect and reach the learned of the Country, who if they had contracted any falſe or heterodox Notions of Religion, were capable of being inſtructed and brought to ſubmit to this Standard of their Doctrine; but the Simple and Ignorant were in no Reſpect better for it, becauſe it remain'd for ſome Time only in *MS.* and came into very few Hands, and is wrote in a ſublime Stile in the *Slavonian* Tongue; as is alſo their Liturgy, tranſlated by *Mogylas*, which is the Reaſon that to this Day, not only the Vulgar have very little Knowledge of the Doctrines of the Chriſtian Religion, but even many of their Prieſts content themſelves with the Faculty of clattering over the Service in haſte, and with Precipitation, without underſtanding the true Senſe of what they read or chant; and the greateſt Part of Prieſts and Laity reſolve the Main of Religion, like the Papiſts, into external Rites of Worſhip, into Superſtitions, frequent and long Faſts, hallow'd and unhallow'd Meats, the Worſhip of the Virgin *Mary* and Saints, eſpecially St. *Nicholas*, and of painted Images.

Till

Till of late Years there were no Schools of Education in *Ruſſia*; nor any means of Inſtruction, either of Catechiſing or Preaching; and even the few learned Men of this Time, who ſometimes Preach amongſt them, Preach only in the *Slavonion* Tongue, which is therefore call'd their Eccleſiaſtical Language; the Orations and Sermon here tranſlated are a Proof hereof. And this was the State in which the Tſar found his Church, Chriſtianity in its utmoſt Decay, all over his Dominions Superſtition and Ignorance univerſally prevailing, a general Corruption of Manners, and his People grown almoſt ſavage and barbarous. Reaſons ſufficient to put him upon the Project of a Spiritual Regulation; which he ſeems to have executed with equal Piety and Reſolution. His Piety is viſible, in his noble Attempt to reform the Manners of his People: his Reſolution great, in thwarting their Inclinations, and obliging them to relinquiſh their long eſpouſed Errors and ſuperſtitious Practices, which they were born and bred up in.

His natural great Genius led him very early in his Life to give himſelf Satisfaction in the Doctrines and Diſcipline of the *Greek* Church, and his Travels afterwards gave him the Opportunity of examining into the Doctrines of foreign Churches, and of comparing them with his own: By which Enquiries

quiries he rub'd off the Ruſt of that Bigottry to his own Religion, which his People ſeem generally to have contracted, and as was ſeen in all his Converſation, he was both an impartial and excellent Judge of any controverted Points in Religion; and had he liv'd a few Years longer, how much farther than he has done, he whould have advanc'd Reformation of Doctrines in his Country, we can only Conjecture.

But in Order to carry on his preſent Scheme of Regulations, he remov'd one great Obſtacle, or rather prevented the Succeſſion of Patriarchs on the Death of *Adrian*; their Power being unlimited, he apprehended would always obſtruct and interfere with his Deſigns, and would by no means ſuffer itſelf to be controul'd by the Regal Power in Eccleſiaſtical Matters, the Juriſdiction of which, the Patriarchs hitherto uſurp'd entirely to themſelves. That this was the Tſar's Thought, is evident from the Reaſoning of the 7th Section in the firſt Part of *The Spiritual Regulation*, which is particularly level'd againſt Patriarchal Power. And as it was neceſſary to remove Impediments, eſpecially ſuch a powerful one as this would have been in this Undertaking, ſo it was farther neceſſary to take in ſuch Aſſiſtance as might enable him to promote and effect it; and for the Purpoſe, he call'd in

Divines

Divines from *Kioff*, and other Places, who had a learned Education abroad, and were qualified to confer with him on all the Points of Religion; and to assist him by their Advice and Counsel to regulate the Disorders of his Church, and to restore the Discipline of it, by the best Rules of Religion and the Decrees of Councils; for the Priests, and even Bishops, who were Natives of his Country, having had no regular or learned Education, were very unfit Persons to be consulted and advis'd with alone, in this extraordinary Occasion. And to make their Consultations and Decrees powerful and authoritative, he formed them into a Synod, and set himself as President at the Head of it; the Reasons of which Establishment are declar'd in the Book itself: but probably one Reason is conceal'd which may be apprehended, that he design'd to exempt himself and his Country from a Dependance on the Patriarchs of *Constantinople*, and to dignify his own Church with the Character of a (*Glavnoi Tserkove* or) Capital Church. It is certain the Patriarchs of the *Greek* Church seem'd to have no other Notion of his Intention, by the slightness of their Answer to him in 1724; for he had wrote to them, to acquaint them with these Proceedings, but instead of expressing their Approbation of them, they seem'd slily to insinuate his Desertion of his old Friends,

and

and that he had open'd the Way to what Innovations he pleas'd at any Time to make in Religion, without any Regard to their Advice and Authority. And we have no Reaſon to apprehend that the Synod of *Ruſſia*, under the Direction of ſuch an enterprizing Prince, would have confin'd their Judgments to the See and Synod of *Conſtantinople*, no more than an *Engliſh* Synod is bound by the Decrees of a *Roman* Conſiſtory.

But whatever political Views the Tſar may be ſuppos'd to have had, amongſt other Reaſons for thoſe Regulations, it is plain the Occaſions of his Country made them abſolutely neceſſary, and as became the Wiſdom and Conſideration of ſo great a Prince, he provided againſt the Wants and Defects of his People by the beſt Methods of Government and Inſtruction, both in Church and State, as the Rules evince which are here preſcrib'd to Biſhops, and the whole Body of the Clergy; to Monks for the Regulation of themſelves and their Monaſteries, to the Laity of all Ranks and Conditions, and for the Support of Academies and Schools, and liberal Education of the Youth of his Kingdoms in Arts and Sciences. But notwithſtanding all this Care and Labour, Religion in this Country yet labours under one great Diſadvantage, and that is the Want of a Bible in the Dialect of the Country; the

Bible the *Ruſſians* have is taken from an Edition of it in the *Slavonian* Language, as printed in *Poland*, by *Conſtantine*, Duke of *Oſtrogh*, in 1581: and in the Title Page of this Bible, mention is made of the Original and correct Exemplar, being lodg'd and preſerv'd in that Place; but ſince that Time, that City has been ſo often ſack'd and plunder'd by *Tartars* and *Polanders* in their Turns, that they have left neither *Greek* nor *Slavonian MSS.* whence *Conſtantine*'s Edition of the Bible is ſuppos'd to have been firſt taken, and with which the Edition at *Moſco* by *Alexi Michaelwich*, in 1663, is ſaid to have been compar'd; and theſe are all the Editions extant in that Language, and hardly either of them any where to be found but in private Studies, and ſcarce to be purchas'd for leſs than five Pounds: *Le Long* is under a Miſtake, where he tells us of a Verſion of the *Ruſſian* Bible printed at *Amſterdam*, in 1698, and at *Moſco*, in 1702, by the Labour of *Erneſt Gluck*, a *Livonian* Miniſter, for this Gentleman had only made ſome Progreſs, with the Aſſiſtance of a *Ruſſian* Pope, in bringing the New Teſtament into the *Ruſſian* Dialect, and even this *MS.* was made Plunder of, with the reſt of his Goods, when General *Sheremitoff* ſtorm'd and took the Town of *Marienburgh*, where he liv'd, and carry'd him Captive to *Moſco* in 1704. This Account

of

of his Performance, and the Diſappointment of it, is inſerted into the *Acta Lipſienſia*, by the learned * Baron *Huiiſſen*, as what he had receiv'd from *Gluck*'s own Mouth.

The

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* Gratitude obliges me to acknowledge myſelf indepted to the Learning and Favour of this Honourable Perſon for theſe Remarks. For being myſelf engag'd in comparing the *Slavonian* Verſion with the *Greek* of the New Teſtament, I was willing to give myſelf all reaſonable Satisfaction as to the Authority and Antiquity of it, and of the original *MSS.* whence it is deriv'd; and therefore, *July* laſt, I gave him the Trouble of ſome Enquiries; and becauſe of their Importance in this Undertaking, entreated his Recommendation of them to other learned Men in that Country. The great Man he was particularly deſir'd to conſult being abſent, he has favour'd me with his own Reſolution of my Quæries, in the following Letter.

Vir admodum Reverende
& amice integerrime.

ETSI jam pridem ex Anglis noſtri amantibus lubens cognoverim Te fauſtis avibus in Inſulam veſtram fortunatam adpuliſſe, atq; inter primates alioſq; eruditos viros non ſine Laude degere, majori tamen perfuſus ſum gaudio, quando ex ipſis tuis literis binis longe gratiſſimis, proficiſcenti mihi ex Petropoli traditis, de proſpero rerum Tuarum ſtatu certior factus. Non vacavit in itinere illas reſignare ac perlegere, niſi demum in agro Valdaienſi. * * * *Erubeſco verolaudibus, quas in me immeritum contuliſti; Sufficit mihi, quod memoriam amicitiæ noſtræ, etſi tot Leucis a nobis diſſitus illibatam conſervare dignaris. Archi-Epiſcopo Novogrodienſi, amico noſtro & Patrono Communi faſciculum tuum, quamprimum occaſio dabitur eum conveniendi, tradam, una cum quæſtionibus, quas nobis dilucidandas miſiſti: Nullus dubito, quin deſiderio Tuo Satisfacturus ſit.*

The late Tsar thought it of greatest Importance; and therefore in 1723, commanded the *Slavonian* Version to be accurately compar'd with the *Greek*, and reduc'd into the Dialect

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Hoc interim exmea scientia habeto, quoad primam Quæstionem; Ostroviæ Ducatum in Volhinia situm ac in omnibus libris ac mappis Geographicis notatum esse Ostrogh *vel* Ostrove.

Ejus Dux Constantinus, Sec. xvi. *Græcæ fidei una cum subditis suis addictus, biblia primus* 1581, *Ostrogiæ, ubi natus & sedem habuit, typis excudi curavit, ad quorum exemplar* 1663. *Cz. Alexius Mich. Moscoæ, Slavonica Biblia imprimere jussit. Sic tantum bina reperiuntur exemplaria, s. editiones S. Scripturæ Slavonicæ sive Ruthenicæ, Ostrovienses & Mosqoenses; quæ dicuntur cum Bibliis Polonicis & Bohemicis valde convenire & ambo caro pretio (20 Rubl.) venduntur, eo quod exemplaria variora facta non nisi in ædibus ditiorum reperiuntur, imprimis Ostrovienses, quæ raro & caro venditur.*

Fusserat quidem Petrus I. gl. m. Versionem Slavonicam sacræ Scripturæ cum Græco conferre, eamq; lampadem Reverendissimis Episcopis Tuercensi (Lapatinio) & Vologdensi Condoidi, quin & Patribus Gr. Sophronio (jam Moscoæ defuncto) & Philomeno decrepito, qui Novogorodiæ in aula Archi-Episcopali degit, tradidit, verum quia Petropoli ad Episcopatus suos ablegati post fata Imperatricis Catharinæ non tam cito novam editionem Biblii sperare licet.

Quoad 2 & 3. existimo, antiqua MSS. Græca vel Slavonica, e quibus versio illa conflata, omnia periisse, quod Ostrogia a Polonis & Tartaris sæpius distructa, ut nihil superfit ex ruderibus quam templum & palatium lapideum vere basilicum, quæ P.P. Jesuitis tradita, quos ibi adhuc Bibliothecum sine MSS. aliunde spoliatam servare vidi.

Ad 7. Subdivisiones, sive Zachala *in N. T. factæ, ut sciant in Ecclesiis Presbyteri & Laici, quousq; lectio quavis vice fieri debeat.*

Ad 9. Istæ divisiones non fuerunt necessariæ in V. T. & in Apocalypsi, quidin Ecclesiis hi libri nunquam leguntur, nisi in aliquibus Diebus festis aliqua capita ex Prophetis, 4or. temporibus Convenientia.

Psal-

Dialect for common Use; which Work was committed to *Lapatin*, Biſhop of *Twere*, *Condoidi* a *Greek*, Biſhop of *Vologda*; and to the *Greek* Fathers *Sophron* (lately dead) and *Philomen*, an ancient Monk, who reſides at *Novogrod*, in the Arch-Biſhop's Palace; they probably proceed in this Work, but when

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Pſalterium, quod Kaphiſmata *habet, in precibus matutinis & veſpertinis indies recitatur, etſi propter ſublimitatam Dictionis figuratæ non ab omnibus plene intelligatur.*

Reverendiſſimus Novogorodienſis & Tuercenſis in prædiis ſuburbanis longius hinc diſſitis morantur. Exſpecto reſponſum vel in Scriptis vel coram a Novogorodienſi, cui faſciculus tuus per domeſticos illius tranſmiſſus.

Per Garnerum miſi tibi Symphoniam ſ. Concordantiam Pſalterii à celeberrimo Principe Cantemirio concinnatam & typis exſcriptam in fol. Pſalterium cum notis Ruthenis ipſe tibi mittet & N. T. Exſtat hic in bibliotheca Patriarchali pervetuſtum MS. Græcum N. T. quod ſedulo deſcribitur; nondum gnarus in cujus gratiam & uſum.

*Amicam & officioſam Salutationem tuam Doctiſſimis Hermanno & Bulfingero detuli, * * * Negotium Conſulis veſtræ nationis, Viri egregii & honeſtiſſimi prout abiturienti mihi Petropoli injunxerat, Excellentiſſimo* Auſtriaco *B. Oſtermanno diligenter Commendavi, nec uti ſpero, ſine ſucceſſu. Doleo quod tam ſero illi quin & D. Rondeau, qui me inviſerunt & ego illos, innotuerim. Dabitur tamen occaſio, amicitiam inchoatam per quælibet officia, quæ quidem a me proficiſci poſſunt, confirmandi. Spem mihi fecerunt, Te huc reverſurum.*

Erneſtus Gluckius, quondam Præpoſitus & Paſtor primarius Marienburgenſis (Aliſto) in Livonia inceperat N. T. Slavonicum adjutare Sacerdote Rutheno in linguam Ruthenicam vulgatam vertere. Sed quando Ruſſicus exercitus ſub Sheremetovio arcem Marienburgenſem expugnarunt, MS. verſionis vulgatæ Ruthenicæ una cum Supellectile tota diſrepta periit, Id quod Moſcuæ ex ejus ore 1704 *audivi, ac poſt Actis Lipſienſibus inſervi-*

when they will finiſh it is uncertain, becauſe the Places of their Reſidence are ſo very remote that they can have no mutual Conferences requiſite in ſuch an Undertaking; and Correſpondence at a Diſtance, is but a ſlow Way of Proceeding on ſuch a Subject, wherein the Matter and Scruples about it will dailygrow upon them, and retard their Proceedings.

Errat proinde le Long, Biblia Ruſſica e verſione domini Glucki Amſtelodami, 1698, & Moſcoæ, 1702, impreſſa eſſe, ſi adſeveret * * *

Moſcoæ, 12*mo*
Sept. 1728.

Reverendæ D. veſtræ

Addictiſſimus

H. HUYSSEN.

THE

THE HISTORY OF THE *RISE* and *FALL* OF Prince *MENSHIKOFF.*

HAving taken ſome Notice of Knaze (or Prince) *Alexander Menſhikoff*, in the Characters of two or three Great Perſons, who ſign'd the Book of *A Regulation Spiritual*, with his Tſariſh Majeſty; and there being at this Time ſo much Enquiry after his Original and Character, who has been occaſion'd by his ſudden fall from ſo great a Height as he was advanc'd to, into the Extremity of Ruin and the loweſt Diſgrace with his Prince, I am unwilling to diſcharge myſelf of this Preface, till I have given ſome farther Account of him.

I have mention'd but a few of those Engagements he had with the Nobility of the Country, because no more Great Names came here in my Way, who had the Misfortune to feel the Weight of his Resentments; but infinite Stories of the like Nature go of him, and there was scarce a Transaction of any Consequence in the Country for a Course of many Years in which he had not constantly a Hand; so that by the Passages you read here of him, it is easily collected what a Share this unfortunate Great Man will have, even in the most substantial Part of the History of the Tsar's Life and the Tsarena's Reign, in whose Favour he grew and continu'd for above 30 Years.

His Flatterers to make his Extract comport with the Greatness of his Fortunes, have labour'd to give him the Advantage of an honourable Family, antiently noble in *Poland*; but by all that appears of him in *Russia*, his Parentage is low and humble, and his Birth obscure; his Parents were Vassals of a Monastery in a small Village near *Vologda*, and his Education only suitable to their Condition, so as neither to read or write, and in this dark State of Ignorance he continu'd till he was fourteen Years of Age, when probably some Notion of bettering his Fortune, providentially struck into his Head, brought him to *Mosco*, where he serv'd a Kind

Kind of Paſtry-Cook (in their Way of Cookery) for ſome Years, carry'd *Pirogi podovi*, a ſort of minc'd Pies, and other Eatables on his Head, and cry'd and ſold them about the Streets; and this was all his Employ till he was grown to the full Stature of a Man, when he was obſerv'd to be tall, robuſt, and ſtrong, tho' afterwards through Sickneſs, or ſome accidental Indiſpoſition, he became thin and meagre, and a kind of Valetudinarian, and if yet alive in Baniſhment, is but infirm in his Conſtitution.

But before we bring him into the Light he appear'd in afterwards, we are to take along with us the great Incident that firſt lead him into all that Grandeur and Glory which rais'd the Admiration of the World about him.

The Father of the late Tſar, *Alexei Michailowich*, was twice married, and had two Sons, *Feodore* and *Ivan* (or *John*) and as many Daughters, the Princeſſes *Sophia* and *Catharina*, by his firſt Queen; and *Peter Alexiewich* and the Princeſs *Natalia*, by the ſecond. *Feodore*, the eldeſt Brother, ſucceeded the Father, and after a ſhort Reign of about ſix Years, left *Peter*, the youngeſt Brother, his Heir and Succeſſor to the Crown, at ten Years of Age; who about a Year after, in 1682, was crown'd jointly with his Brother *John*. For his half Siſter

the

the Princeſs *Sophia Alexievna*, being then 23 Years old, of a haughty and politic Spirit, and not bearing longer the Thought of her Brother *Ivan*, being quite laid aſide (tho' this was done by his Brother *Feodore*, upon juſt Conſiderations of his Infirmity in Body, and Incapacity of Mind) She rais'd an Inſurrection againſt *Peter*, and contended for the Crown in behalf of her Brother *Ivan*; but her real Intention was to be Regent herſelf, and to dethrone *Peter*. In which Attempt, by the Aſſiſtance of the * Streltſi, who were the eſtabliſh'd Guards of the Tſar's, and whom ſhe had drawn into her Party, having engag'd *Godunoff* their General, by a Promiſe of giving her Siſter the Princeſs *Catharina* in Marriage to his Son, ſhe ſucceeded ſo far as to get *Ivan* proclaim'd Tſar, in Conjunction with his Brother *Peter Alexiewich*. But this Point was carried with ſuch Circumſtances of Barbarity and Cruelty, as reflect heavily on the Memory of that Princeſs; for the Streltſi animated and incens'd by various Pretences of the late Tſar *Feodore*'s being poiſon'd by his Phyſicians, at the Inſtigation of ſome of the Chief Men at the Helm, whoſe Names

* Strelets in the *Sing.* is an Archer or Bowman; in the *Plur.* Streltſi.

were

were artfully whiſper'd about, and of a Deſign form'd at Court to mix Poiſon in the Liquor given them at his Funeral; and the General, with many of the chief Officers, who were generally the younger Brothers of the firſt Families in *Ruſſia*, being before engaged in her Deſigns, and the Army thus enraged againſt the Court, they began firſt with the Murther of the two Phyſicians who had adminiſter'd Phyſick to the deceas'd Tſar; cut in Pieces ſeveral of the chief Officers of the Crown who were pointed out for Deſtruction, and threw others from the Balcony of the Royal Palace upon the Soldiers Pikes, who ſtood underneath for that Purpoſe, with their Pikes planted upright to receive them; committed many other Violences, and put the City every where in an Uproar; till after ſome Days their Fury ceaſed, and the Coronation of the two Princes was celebrated.

But this violent Proceeding ſo alarm'd the Adherents to *Peter*, that Prince *Burris Alexiewich Gallitſin* carried him to * *Troitſa* (or *Trinity*) Monaſtery, a ſtrong Place, 60 *Ruſs*

* Otherwiſe call'd *Troitſa Sergiofski* Monaſtery, from one *Sergius* a Soldier, who betaking himſelf to a ſolitary Life in the Way of a Hermit, was receiv'd after into this Convent, and behav'd himſelf in ſo ſtrict and religious

Ruſs Miles from *Moſco*, to ſecure his Perſon, where he remain'd ſome Time till this Hurry was over and quieted.

After ſome Appearance of a Reconciliation with his Siſter *Sophia*, he return'd to *Moſco*, and amuz'd himſelf with Paſtimes and Diverſions of various Kinds, wherewith he form'd his Mind into great and noble Deſigns, which in the Courſe of his Reign were afterwards put in Execution; and his Counſellors were glad to compound the Matter thus in this imminent Danger, which threaten'd him.

But the aſpiring Princeſs being ſtill diſſatisfy'd that ſhe had not herſelf the ſole Management of Affairs, keeping *Godunoff* in Heart, and fluſh'd with the Hopes of the Performance of the repeated Promiſe

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gious a Manner that he was choſen the Abbot of it, and was here interr'd in 1663, and held in ſo great Veneration for the Miracles falſly aſcrib'd to him, that the *Ruſſes* accounted him a Saint; and his Body is ſtill ſaid to be entire, tho' no Stranger is permitted to have his Curioſity gratify'd with a Sight of it.

This Inſtance alone is enough to ſhew the late Superſtition of that Country; but theſe pious Frauds were, many of them, detected, and ſo effectually diſcourag'd and diſcountenanc'd by the late Tſar, and ſo great a Light of Knowledge ſpread over it, that the Talk of Saints and their Miraculous Operations is much abated, and the People begin to have very little Faith in them.

made

made him of the Marriage, excited the Streltſi to a ſecond Rebellion in a ſhort Time after, to make her Regent, on the Pretence that *Ivan* was uncapable of Government, and the Tſar *Peter* as yet too young to act alone in it: and the Method reſolv'd upon to effect this Deſign was by a general Maſſacre of the Foreigners who liv'd together in the Suburbs of *Moſco*, along the ſmall River *Yauze*, and whom they ſuſpected to be in too great Favour with Tſar *Peter*, and to influence his Counſels. Their Intent was to give the Alarm by ſetting ſome Houſes on Fire, whereto they doubted not the Tſar wou'd reſort to quench them, which wou'd give them a fair Chance for aſſaſſinating him undiſcover'd, and of revenging themſelves on their ſuppoſed Enemies. But this was an Enterprize ſo full of Horror, that their Hearts miſgave a major Part of them, and a good Body of the Streltſi themſelves guarded the Foreigners, and caſt up Entrenchments round the Suburbs to oppoſe the Execution of this Deſign, and preſuming on the Merit of this good Service, they interceded for the reſt of their Brethren, and obtain'd a general Pardon. The Princeſs did not openly appear in this Commotion, and therefore had the Honour of joining with the Tſar in the Pardon of a Rebellion which ſhe had fomented

mented under-hand, and which ſhe could not prevent the Diſappointment of.

And *Godunoff* the General, hitherto her Champion, and devoted to her Service, tir'd out with Delays, and believing himſelf deluded by the Princeſs *Sophia* as to the Promiſe ſhe had formerly made of beſtowing the Princeſs *Catharina* her Siſter on his Son, began now to think of making Uſe of his Power with the Army to advance himſelf, and by ſome Steps he had taken was ſuſpected to affect the Sovereign Dignity; but the ſagacious Princeſs ſpeedily encounter'd his Projects, and artfully laid the Scene to defeat him in them, in this Manner: She went with the two Tſars and her Siſter the Princeſs *Catharina* to *Trinity* Monaſtery aforeſaid, to pay their Vows and Devotions, and making ſome Stay there by Way of Diverſion and Entertainment, ſhe propos'd to keep her Siſter's Birth-Day in that Place as a great Feſtival, to the Celebration of which ſhe invited *Godunoff* and his Son, and whilſt they were on the Road detach'd 50 Gentlemen on Horſeback whom ſhe could confide in to meet them in the Way, and ſeize and carry them without any Noiſe to ſome adjoining Village, and to behead them privately, which was done accordingly.

By theſe Arts and Practices this Princeſs boar a great Sway and Share in the Govern-

ment,

ment, till the Tſar *Peter* arriv'd at the Age of 19 Years, when he took the Courage to aſſert his own Sovereign Authority, and to ſhew himſelf her Superior in Government: And to cut her off from all Opportunities of giving him any future Diſturbance, he put her into a Monaſtery, and confin'd her in it for many Years, till her Death.

Theſe Rebellions happen'd in the Years 1682, and 1683. His Brother *Ivan*, after he was join'd in the Government with him, during the Space of 11 Years made ſo ſmall a Figure in it, that hardly more is ſaid of him, than that he had a Royal Interrment in the ſame Place with his Father, which is the Cathedral Church within the Cremel or Encloſure of the Tſar's Palace or Caſtle in *Moſco*.

In ſome Part of this Interval between his 12th and 19th Year, the Tſar became acquainted with one *Gordon*, a *Scotchman*, and *Le Fort*, a *Frenchman*, whom he afterwards made Generals of his Army. The Diſcourſes of theſe Gentlemen on the Subject of foreign Governments, and their military Diſcipline, was ſo agreeable and entertaining to him, that he ſeem'd to take Pleaſure in their Converſation, and to treat all Foreigners in his Country with uncommon Kindneſs and Favour.

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Something is remarkable in the latter Rebellion above-mention'd, That *Sophia* who had twice rais'd the Faction of the Streltſi againſt the Tſar, was providentially made the Inſtrument of delivering him from them, by cutting off this ambitious and aſpiring Man, the Head of them: And the Tſar with juſt Policy, and the greateſt Wiſdom, at Length eas'd himſelf of the Grievance of her Adminiſtration, by diſpoſſeſſing her of it, and taking it upon himſelf.

But the Indignation which the Tſar and his Counſel had conceiv'd againſt the Streltſi for theſe unnatural Rebellions had for ſome Time paſs'd, put him upon the Reſolution of leſſening their Numbers, and of encouraging foreign Diſcipline in his Soldiery, out of which he ſelected his Body-Guard, not daring any more to commit the immediate Care of his Perſon to the Streltſi, whom he had ſo long experienc'd to be corrupted and treacherous to him; and in a few Years Time made ſo great a Progreſs in this new Reform, that he was not only enabled to controul the diſaffected Lords and Streltſi at Home, but in 1695, to carry an Army againſt the Turks in *Aſoph* of 80 or 90 thouſand Men, many of them regularly diſciplin'd, as in other Nations.

In 1691 *Menſhikoff* being 21 Years of Age, not knowing probably to diſpoſe of himſelf better,

better, liſted into the modern Soldiery, and was train'd up in the foreign Diſcipline, in the ſecond Regiment of Guards (call'd *Simonoffski Polk*) two or three Years before he was taken Notice of: which happen'd thus, according to the beſt Informations.

The Streltſi being not only remov'd from the Guard of the Tſar's Perſon, but even of the Gates of the City and Suburbs, this Charge was committed only to the Troops of the foreign Diſcipline, amongſt which were many foreign Officers as well as Natives; and it was the great good Fortune of this *Menſhikoff* to ſtand Centinel at the Baſhna (the Place or Office where the Muſter-Rolls and the Colours and Drums of the Regiment were kept and guarded) on an Evening when the Tſar paſs'd by to give himſelf the Satisfaction of ſeeing with what Exactneſs the Soldiers upon Guard obſerv'd Orders: This had been but a late Inſtitution; and the general Order was, that the Soldiers upon Duty ſhould interrogate each Paſſenger thrice, *Who he was? &c.* And if no Anſwer was given to fire upon him. His Tſariſh Majeſty paſſing this Place about ten a Clock at Night, and giving no Anſwer to theſe Queſtions, *Menſhekoff* fir'd his Piece at him (which may be reckon'd One amongſt the many Eſcapes this adventurous Prince had in his Life) Upon this Fire the

Commanding Officer with the Reſt in the Guard-Room were alarm'd and ſearch'd about to find the Perſon ſhot at, either dead or alive; but no diſcovery of any; one of the Officers ſhrewdly gueſs'd it to be the Tſar, and no other Perſon; and upon this Conjecture they ſeiz'd *Menſhikoff*, and made him a Priſoner till early on the Morrow, that the Tſar ſent to enquire who had kept the Guard at ſuch an Hour the Evening before. They all very readily told of *Menſhikoff* by Way of purging themſelves: immediately *Menſhikoff* was order'd away under a Guard of a File of Muſqueteers, and brought into the Tſar's Preſence; and no doubt but the Conjecture above was applauded as a happy one, and the utmoſt Ruin preſag'd to *Menſhikoff*: But the Event was far otherwiſe; and this Incident prov'd the Riſe of the greateſt and wealthieſt Favourite as has been known for many Ages in any Court in *Europe*.

This vulgar and obſcure Perſon terrify'd with the Uſage of the Night paſt, and chil'd with the Fear and Dread of what he apprehended wou'd certainly come upon him, was conducted, providentially indeed, into the Sun-ſhine of Majeſty, whereof he ſoon felt the cheriſhing and enlivening Warmth and Heat; for the Tſar was exceedingly pleas'd with his Conduct, yet diſ-

ſembled

ſembled his Satisfaction, whilſt he examin'd into the Reaſons of it, eſpecially of his Reſolution in firing upon him. *Menſhikoff* falling down to his Majeſty's Feet alledg'd in his Defence the Orders of his ſuperior Officer and excus'd himſelf, that he did not conceive the Perſon he ſhot at to be his Sovereign; whereupon the Tſar pardon'd him, and order'd him to ſtay in the Room by him, and after that to ſit down at Table with himſelf and his Nobles, who at Dinner diverted with his ſheepiſh Looks and awkward Behaviour, broke their Jeſts upon him, and his Majeſty made as merry with him as the reſt.

But from this Step he roſe to a Height, which provok'd the Spleen and the Envy of the greateſt Men in the Country. He was now entertain'd at Court, and a conſtant Attendant on his Majeſty both at Home and Abroad.

In 1697 * he accompany'd the Tſar in his Travels to *England*, and elſewhere, as chief

* During the Tſar's Abſence abroad at this Time, the Princeſs *Sophia* being uneaſy under her Confinement, and reſolv'd to regain her Liberty, found the Means to correſpond with the Streltſi, who were now quarter'd at a Diſtance from *Moſco* in *Ukrania*, and to inſtigate them to a third Rebellion in her Favour. About ſix Regiments of them mutiny'd under a Pretence of Want of Pay, and

chief Favourite, and had afterwards the Commiſſion of a General; in particular in the Defeat of the *Swedes* at *Pultava* he had the Command of a Body of 9000 Men, with which he oblig'd 16000 *Swedes* at *Leſnoy* to ſurrender themſelves Priſoners of War. He was ſo great in Favour that the Tſar for ſome Years did nothing without

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were on their March towards *Moſco*, to make their Demands on the Government, when General *Gordon* at the Head of four Regiments of the foreign Diſcipline, *viz.* Preobrazenski and Simonoffski Regiments, one of his own Name, and one by the Name *le Fort*, with the Militia of the City and County, commanded by *Alexei Simonowich Shein*, met them in the Way to *Voſcreſenski* (or *Jeruſalem*) Monaſtery, offer'd to give them all reaſonable Satisfaction, and deſir'd them to retreat peaceably to the Poſt they had left, and to deſiſt from thoſe hoſtile Proceedings; but the more he endeavour'd to pacify them, they grew the more inſolent and preſſing to proſecute their intended Journey, inſomuch that he was conſtrain'd to repulſe and fight them, which he did very ſucceſsfully, and carried them Priſoners to *Moſco*, and making a Decimation, executed every tenth Man, but the Tſar receiving the News of this Inſurrection haſten'd his Return Home, and provok'd beyond all Patience with the Inſolence and Impiety of their repeated Revolts and Treaſon, proceeded to a new Scrutiny for the Ringleaders in this Rebellion, and made terrible Examples of them, by a total Extirpation of their Kindred and Families, yet took no other Satisfaction of his Siſter the Princeſs, than to continue her Confinement in the Nunnery, and to hang the Prieſt who had carried her Letters on a Gallows before her Window, holding with his right Hand a Letter into it which had been intercepted from her Correſpondents.

his

his Privity and Counſel, and hardly kept any other Court than in his Palace, or rarely gave any publick Entertainments but at his Table, and next the Royal Family it was almoſt a Crime to omit drinking his Health in all Companies; and by Way of diſtinguiſhing him and giving him the Superiority to all his other Nobility, the Tſar by a ſpecial Edict conferr'd the Character upon him of *Swetleiſhi Knaze*, or moſt Serene Prince, and it was penal to call him otherwiſe.

So great his Sway over the Nobility, that they had no Hopes of being acceptable to the Tſar and Tſarena farther than they made their Court to him by large and frequent Preſents, which generally paſs'd thro' his Hands into the Tſar's Coffers, which Practice he was encourag'd to purſue, and to drein the diſaffected Lords of their Wealth either for real or pretended Crimes, as often as his Majeſty's Occaſions call'd for theſe Supplies.

By this politick Artifice the Tſar enrich'd himſelf and his Favourite without the Odium of being an Oppreſſor, whilſt he lay conceal'd and inviſible, and his Favourite appear'd the Receiver of their voluntary Contributions, or when their Offences were intimated, of their Peace-Offerings, to pre-

vail for his Interceſſion for them with the Prince.

This Method at leaſt gave the Tſar Opportunity with a better Grace now and then to ſqueeze them publickly and openly, and to colour his Demands the better *Menſhikoff* was always brought in as an Acceſſary or Accomplice with them, and was genenerally made the firſt Example in Appearance, and fin'd in a greater Sum than any of the reſt, which made their Puniſhment ſeem the lighter, when his chief Favourite ſeem'd to ſhare the ſame Severity with themſelves. But this general Kind of Inquiſition was but ſeldom put in Practice, which in any other Country wou'd look like Tyranny and Oppreſſion, but in This, according to the Schemes his Majeſty had form'd of altering the antient Methods of Government in it, was abſolutely neceſſary, and the old Boiars who wou'd otherwiſe have thwarted and obſtructed all his glorious Deſigns for the good of his Kingdom, were to be kept in due Subjection, yet ſo as to give them the leaſt diſguſt, and to give his wholeſome Severities a better Appearance of Impartiality and Juſtice: And if ever ſuch a Proceeding could be excuſable, the Circumſtances of his Government at this Time excuſe it; the Neceſſity of his Affairs requir'd

quir'd it, would not even the abſolute Nature of his Government defend him in it.

But it muſt be confeſs'd that this Flow of Prince *Menſhikoff*'s Grandeur had ſometimes its Ebs, for theſe Exactions he was accuſtom'd to exerciſe over the Nobility rais'd an avaritious Spirit in himſelf now and then to encroach on his Majeſty's Profits and Revenues, and to apply too great a Share of them to his own Uſe, thereby abuſing the Privileges he was indulg'd by the Favour of his Prince, and drawing upon himſelf the Puniſhment as well as Guilt of his Fraud and Avarice.

However, when the Tſar had made him ſufficiently ſenſible of his Fault by a Mulct, or Batog, which is a Kind of Chaſtiſement the greateſt Men of that Country are ſubject to, he thought it of Importance to his own Scheme and Deſigns ſtill to reſtore him to Favour, and to continue the Opportunities to him of collecting Wealth for the Tſar's Service.

But after the late Tſar's Death, he ſeem'd to be yet more eſtabliſh'd in his Greatneſs, and to ſteer the Helm of Government with the Tſarena's Conceſſion: he alter'd the Members of the Senate, and diſpos'd of all high Poſts and Employs in the State and Armies and Fleet at Pleaſure, and ſeem'd to govern the Empreſs in every Thing whilſt

ſhe had the bare Name of Empire, and ſuch Influence as to prevail with her to recommend his Daughter in her Will to the Great Duke for a Wife, and in Proſecution of that Will had the ſole Management of Publick Affairs at her Death, which happen'd on the 6th of *May* 1727, at nine a Clock in the Evening. Next Morning the Great Duke was proclaim'd Emperor, and Prince *Menſhikoff* Generaliſſimo of all his Forces by Sea and Land, and Great Duke of *Ingermerland*; and notwithſtanding other Great Lords were join'd in the Regency with him, yet he ſeem'd to engroſs the whole Power of Government to himſelf without any Regard to the reſt, or the leaſt Conſultation with them.

He had now got the young Tſar into his own Poſſeſſion and Keeping, and plac'd Baron *Oſterman* and Count *le Vole*, a *Pruſſian*, over him to be his Governours, and to prevent in his Abſence Acceſs to his Majeſty of all thoſe that were in any reſpect obnoxious to himſelf, that none cou'd ſpeak or tranſact any Buſineſs with the Tſar without his Knowledge and Permiſſion, and being as he imagin'd ſecure of his Project, he appointed the 27th of this Month for the Day of his Majeſty's Eſpouſals with his Daughter, which were accordingly celebrated with the greateſt Magnificence, foreign Miniſters and all

all the prime Senators and Nobility of the Kingdom being preſent, and with the utmoſt Profeſſions of Greeting and Joy, wiſhing Health and Happineſs to the Royal Pair. But this Method he took to aggrandize and eſtabliſh himſelf and Family, was the real Foundation of his Fall. For the *Ruſſes* provok'd with this Inſolence towards their Prince, who was not of Years to reſent it as he ought himſelf, never left purſuing him till they effected his Ruin this very Year. This Exaltation of his Daughter might reaſonably be thought a ſufficient Eſtabliſhment of himſelf; but one Obſtruction he yet ſuſpected to his ambitious Proceedings, which he reſolv'd to remove by ſome Means or other; and that was General *Michael Michaelwich Gallitſin*'s Command of the Army in the *Ukrain*: this General is truly a brave and popular Commander, but at this Time the Prince had ſome Jealouſy of his Diſaffection towards himſelf, and therefore eſteem'd it of the firſt Importance to his own Intereſts to remove him from that Command, and to place a Creature of his own in it. He diſpatch'd therefore an Expreſs with an Order, ſign'd *Menſhikoff* alone, for him to come to Court with all Expedition; he gave no Anſwer, as 'tis ſaid, to this firſt Meſſage; a ſecond and a third were ſent but anſwer'd with Silence; to the fourth a

Reply

Reply was given to this Effect: *That seeing he understood there was a Regency settled during the Tsar's Minority, he cou'd not desert so great a Charge as lay upon him without the joint Hands of the whole Regency, tho' he had all the Regard that cou'd be expected, or was due from him to Knaze* Menshikoff. This Excuse carry'd a Face of good Reasoning, but was so great a Foil and Disappointment to the warm Pursuits of this aspiring Minister, that he cou'd hardly brook it; yet with the Art of a subtle Politician he cast about all the Ways he cou'd to reconcile *Gallitsin*, he preferr'd immediately nine of his Name and Kindred at Court, and at length promis'd to marry his Son to *Gallitsin*'s Daughter, which Bait took indeed, and brought the General from his Command; but before he came, *Menshikoff* had done so many ungracious Acts to all the Lords, which are too numerous to be related, that with the utmost Despair and Madness, either to destroy him or be destroy'd themselves, they resolv'd to defeat him in this Project, which had it succeeded wou'd indeed have made him absolute and uncontroulable, and all the rest Slaves and Subjects to his Tyranny and Oppressions, which they were already too sensible of; the Power was tolerably well balanc'd whilst the Armies were under different Command, but had they

come

come into one Hand, as *Generaliſſimo*, he wou'd then indeed have carry'd all before him, and have been, without all Remedy, inſupportable.

In this Interval therefore of Prince *Gallitſin*'s coming, they prepar'd Matters ſo, that they intercepted him on his Arrival before he cou'd get to ſpeak with Prince *Menſhikoff*, and engag'd * Baron *Oſterman* the ſame Evening to bring the Tſar over the Water to them, to whom they repreſented ſo effectually the Indignity which was done to his Majeſty by the late Eſpouſals, and the many barbarous and inhuman Practices of Prince *Menſhikoff* towards his Majeſty's Subjects, and the general Miſery and Ruin to his Government and Kingdom under his inſufferable Uſurpations, that the Tſar, tho' but eleven Years of Age, was ſo mov'd with Compaſſion towards them, and a generous Concern for the Wellfare of his People, that he took the Reſolution inſtantly to redreſs their Grievances by removing the viſible Cauſe of them, and that

* This Tranſaction may ſeem a little to reflect on the Character of Baron *Oſterman*; but the Baron as he is a Perſon of unqueſtionable Probity and Integrity, was certainly induc'd to forſake his Intereſts upon very weighty Reaſons, tho' we are not able at preſent to produce them.

Night

Night an Order was issu'd out to Arrest Prince *Menshikoff*, and to carry him into Banishment, and to Seize his Treasures, which was accordingly done and Executed. And this was the Cloud in which the Glories of the once Illustrious Knaze so remarkably sett, who seems to be eclips'd unpity'd and unlamented. By his early and long Attendance on the Person of the Tsar, by his Travels along with him, by his Conversation with the most ingenious and polite Part of the World, by his Assiduity and constant Exercise in Business, and Affairs both foreign and domestick, tho' he had no previous Education nor Literature, yet his Parts grew so remarkably, that the Tsar, a Prince of the greatest Penetration, saw him perfectly qualify'd for the Purposes he design'd him. He cou'd put on the Air of a finish'd Gentleman, was an artful Statesman, and a fine Oeconomist; he affected Grandeur, and understood to comport himself agreeably in it; but a most dangerous Man to be disoblig'd, for he is said never to forgive an Injury; and this vile Spirit as it prompted him to be Revengeful, so it made him in many Instances barbarously cruel, and abated of that Esteem which the World might otherwise have had for him.

But one Passage very material, and which probably contributed not a little to his Fall,

was

was his unworthy Treatment of the High Admiral General *Feodore Apraxin*, a Perſon near ſeventy Years of Age, but of a hail Conſtitution, who has run through the Courſe of ſeveral Poſts and Commands with great Honour and Applauſe; this great Man ſtood a little in his Way, and he wanted to remove him at a Diſtance, and had therefore ſhap'd him out a Command in the *Caſpian*: the Admiral receiv'd the Order, and after he had read it, he brought it to the Tſar, and entreated to know whether it was his Majeſty's Order or no, he deſir'd the Honour of his long Service might be conſider'd in the Command of his Majeſty's great Fleet, and that he hop'd he had not deſerv'd ſo ill as in his old Age to ride in a Cock-Boat at ſo great a Diſtance from his Majeſty, to whom he devoted his Life and all he had, but cou'd not believe ſo gracious a Prince wou'd load him with ſuch an Indignity: the Tſar on this Remonſtrance declar'd, that he knew nothing of ſuch an Order, nor wou'd he ſuffer it, and in the very Inſtant of the Cloſe of this Diſcourſe Prince *Menſhikoff* enter'd the Apartment, and the young Tſar, a Prince of excellent Hopes, was obſerv'd with a Sagacity above his Years, to expoſtulate the Reaſon of this Proceeding very warmly, and with good Senſe argu'd the Abuſe of his Royal Authority.

thority. *Menſhikoff* readily excus'd himſelf on the Pretence of the Importance of that Command for his Majeſty's Service, and that no other Perſon was equally qualify'd for the Execution of it; but ſince it was not his Majeſty's Pleaſure the Order was now revers'd. The Diſguiſe was too groſs to be conceal'd, and his Malice too viſible to be forgot on this Occaſion, when the Lord *Apraxin*, with * others, had it in his Power to requite the Kindneſs, as we ſee it has indeed been done with Advantage.

And now as the Hiſtory of him has led us, we view the Great Man ſtrip'd of all his Honours and Employs, and reduc'd to the loweſt State of a miſerable Exile, yet we are not altogether to forget his Importance, and probably ſuch a Chain of Conſequences which will be hereafter more diſcernable than at preſent, may attend his Fall, as we

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* Lord *Feodore Apraxin*, Baron *Oſterman*, Knaze *Waſeli Dolgorukoi*, *Michael Michailowich* General *Gallitſin*, and Knaze *Gregory Gallitſin*, the General's Uncle.

Waſeli Dolgorukoi is a Perſon of great Conſideration; he was lately return'd from *Sweden* where he had been Plenipotentiary, and had before that the Character of Ambaſſador in *Poland*, and is now the Great Chancellor in *Ruſſia*, in Place of Lord *Gabriel Evanwich Golloffkin*, who has been conſtrain'd by Age to give up his Poſt, which he had diſcharg'd many Years with wonderful Skill and Probity.

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can now gueſs at, and the Tſar himſelf will have Leiſure to reflect upon.

As by the intimate Knowledge he had of all the uſeful Schemes and great Deſigns which the late Tſar had for the Improvement and Advancement of his Country, ſo had he a Spirit for carrying them on, and it is very obſervable that he purſu'd the ſame Methods of Government with his Great Maſter, and all Things ſeem'd to run in the ſame Channel as before, during the ſhort Time of his Adminiſtration, and no doubt all his Endeavours wou'd have been conſtantly directed to the Service and Glory of his Sovereign, whoſe Intereſts by a Marriage with his Daughter he had made entirely his own, and he wou'd have made the Tſar, by his Experience and Counſels, infinitely greater and more glorious than we can ſuppoſe it wou'd have been either in the Power or Inclination of the other Knazes or Boiars of *Ruſſia* to do, eſpecially thoſe of them who are reported lately to contend for the Tſar's Reſidence at *Moſco*, and who are many of them thought to be ſo enamour'd with their old Cuſtoms and Manners, that they wiſh for nothing more than a Reſtitution of them, and perhaps when they have carry'd this Point with the Tſar, they may perſuade him that it is for his Honour to be inviſible, and encloſe himſelf in his Caſtle,

and

and thereby get the Opportunity of engroſſing all the Wealth and Power of his Kingdoms to themſelves, as was the antient Method of Government in *Ruſſia*.

Theſe Conſiderations and Reflections the Fate of this Prince naturally Suggeſts to us, as it does particularly one fundamental Miſtake in his Conduct, and that was a Neglect to cultivate the People's good Opinion and Friendſhip, for tho' it is confeſs'd he did a great many popular Acts, and his hoſpitable Way of Living made him many Friends, yet his irreconcileable Temper as it hurry'd him into many extravagant Paſſions, and ſometimes unreaſonable and ſevere Executions, ſo it made his Enemies alſo implacable, and he found 'em ſo indeed in this laſt Retaliation they have made him for all the Injuries he had done them.

The Strength of his Provocations, and their Reſentment for them, appears the more flagrant, and his Fate the more inevitable, if we take into his Story the extraordinary Juncture of Affairs at the late Tſarena's Death, which it is generally believ'd was haſten'd by an unpardonable Practice of Poiſon upon her, at leaſt ſome Circumſtances of the Account of it make it greatly ſuſpected; her Phyſicians certainly had no Suſpicion of ſuch a Practice till the Duke of *Holſtein*'s Phyſician, then call'd in as is

ſaid

ſaid to their Aſſiſtance, evidently prov'd the Caſe by its Symptoms, and adminiſter'd an Antidote; but whilſt this was doing Count * *Antonio de Viere*, ſecure as is thought of the Certainty of her Death, came into the Preſence of the Great Duke of *Moſco*, the preſent Tſar, counſel'd him, now her Majeſty was dead, to retire into the Caſtle for his own Preſervation till he could be crown'd; the Duke was ſtartled at the News, and with a ſtrange Emotion of Mind ask'd him whether any Other concurr'd in this Advice, and who they were, whom the Count made no Scruple to diſcover: The Duke went with what ſpeed he cou'd

* This Count before his Advancement to this Dignity was call'd *Anton Immanuelwich*; he had been one of the Cabin Boys of Admiral *Michel*; and Captain *Wilboy*, mention'd in the Journal, was another whom the Admiral made a Preſent of to the Tſar, when he was in *England*; the firſt is ſaid to have been a *Portugueſe*, and the latter from *Gaſcoigny*, Both became the Tſar's Favourites, eſpecially *Anton*, whom the Tſar made Policy-Maſter in *Peterſburgh*, with a Power of acting in all the Affairs of the Town and Country about it, in a manner equal to that of a Lord-Mayor in *London*: By the Tſar's own Recommendation he married the Siſter of Prince *Menſhikoff*, and the Tſarena herſelf created him Earl, and conferr'd on him the Honour of the blue Ribbon, in the Order of St. *Andrew*, which is the firſt Character of Knighthood in *Ruſſia*; but he was deſervedly diveſted of all his Poſts and Honours, and *Menſhikoff*, who bore him no good Will from the Time of Marriage with his Siſter, was very ready to diſgrace him on this Occaſion.

to the Apartments of the Tſarena, and found her ſtruggling with her Diſtemper, and full of Concern, for he bore her a great Affection, told her the Advice which that Count had ſo lately given him; *Menſhikoff* was call'd in to hear the Story, and order'd immediately to ſeize the Count and remand him into the Caſtle, where he was ſeverely examin'd by Torture for four or five Days, and diſcover'd his Accomplices, who on the 6th of *May* were baniſh'd to different Places; Count *Tolſtoi* and his eldeſt Son to a Monaſtery in the White Sea; old *Ivan Buturlin* a General, *Alexander* the eldeſt Brother of the *Naruiskins*, to their remoteſt Villages, and others to *Siberia*.

The Foundation of this Conſpiracy was certainly their Spight to Prince *Menſhikoff*, whom they try'd by all poſſible Means to diſpoſſeſs of her Majeſty's Favour. But it is plain all the Attempts his Enemies cou'd hitherto make againſt him were in vain, and ſerv'd only the more to eſtabliſh his Authority and Power, in the full Poſſeſſion of which he continu'd for ſome Time after her Death, till in his Turn he is himſelf baniſh'd, as deſcrib'd above.

One Record I will preſume to produce of his unlimitted Sway, and of the Aſſurance he ſeem'd to have of his own Continuance in it; and that is the Edict which he

he issu'd out in the Tsar's Name against those Conspirators, without the Tsar's Knowledge or Signing.

A

MANIFEST.

By the Divine Grace, We *PETER* the Second, Emperor and Sovereign of all *Russia*, *&c. &c. &c.*

IN what Manner his Imperial Majesty, of blessed and immortal Memory, our most beloved Royal Grandfather, in the Year 1722, *out of his fatherly Care of the* Russian *Monarchy, was pleas'd to enact a perpetual Law concerning the Succession to the Throne of the* Russian *Empire, That it should allways be in the Will and Disposal of the Sovereign, is well known to all. And her Imperial Majesty, of blessed Memory, our most beloved Royal Grandmother, the last Year* 1726, *by her own Edict did not only confirm the said Law concerning the Succession of the* Russian *Monarch; but again graciously commanded the Publication in Print both of the said Ordinance and Form of*

Oath, and alſo of that ſpecial Book titled Pravda Voli Monarſhei, * *or the Right of the Sovereign's Will to appoint the Succeſſor to his Throne, printed at* Moſco 1722, *by the Conſent of the Spiritual and Temporal ſupreme Power with this Corroboration; That in Caſe a Man hears any Thing concerning the Succeſſion to their Majeſty's Government, which any one ſhall in any wiſe controvert, determine, or explain upon in Diſcourſe, or in Company, contrary to the aboveſaid Law, and the ſignification or Inhibition of the Spiritual and Temporal Supreme Power, that Information be given hereof to her Majeſty without Delay, whereto a gracious Reward is promiſed. And thoſe fraudulent and turbuleat Perſons who laſt Year* 1726, *in a very perverſe Manner queſtion'd the Legality of this Oukauſe or Edict in a Paper* † *dropt in the Street, are eſteem'd Rebels and as perjur'd and excommunicated. But now as regardleſs hereof, in the Time of her Imperial Majeſty's Sickneſs, of bleſſed Memory, are diſcover'd ſuch Conſpirators as have taken ſecret Counſel againſt this Law and againſt the Sovereign Will of her Imperial Majeſty in the Appointment of Us to the Succeſſion; theſe wicked Men have*

* See more ſaid of this Book in the Form of Oath before the *Regulation Spiritual*, Pages 7, 8, in the Note.

† The Edict for the Diſcovery of the Authors of this Paper follows afterwards.

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devis'd not only how to prevent this our legal Succeſſion, but to drive us out of our own Country into a foreign Quarter, and They to chuſe a Succeſſor for themſelves, who they pleas'd. To wit, in this Conſpiracy were agreed Antonio de Viere, Peter Tolſtoi, Ivan Buturlin, Gregory Skornikoff Piſaroff, *Lieutenant General* Uſhakoff, *who heard ſuch treaſonable Diſcourſe from* Gregory Skornikoff Piſaroff, *in what Manner he talk'd of the Succeſſion to the* Ruſſian *Throne, and did not according to the Duty of his Oath give Information hereof at the Place appointed, and therefore as to the Fact, ſhew'd himſelf to connive at it.*

Alſo the ſaid Antonio de Viere, Peter Tolſtoi, Ivan Buturlin, *and* Gregory Piſaroff, *as alſo* Alexander Naruſhkin *and Knaze* Ivan Dolgorukoi *having been a long Time diſaffected to* * *Us, labour'd to divert her Majeſty, of bleſſed Memory, from her moſt gracious motherly Care for Us, relating to our Marriage with the Princeſs* Menſhikoff, *whom We in the Name of God, by the Will of her Majeſty, and of our own voluntary Purpoſe and Reſolution have choſen to this Grace, and they thought*

* Here *Menſhikoff* artfully throws the Enmity of theſe Gentlemen on the Tſar, which he knew was only level'd at himſelf, in the Inſtances following, &c.

ſo to terrify her Majeſty as to oblige her to proceed with ſome Caution at leaſt in that Affair: And they craftily counſell'd her Majeſty to ſend Us beyond Sea, and thereby to cut off our Paſſage to the Succeſſion of the Ruſſian *Monarchy. But her Imperial Majeſty with the greateſt Motherly Concern being ſollicitous for Our and the Kingdoms Safety, at the ſame Time that ſhe was pleas'd to take Cognizance of their wicked Plot, ſhe inſtantly and moſt graciouſly commanded it to be examin'd into; and thereupon order'd a Special Court to be appointed, wherein Judgment ſhould be given on this their evil Purpoſe, in Proſecution of, and by Vertue of the aboveſaid Oukauzes or Orders and Royal Laws, ſo as to bring to condign Puniſhment the Enemies of her Imperial Majeſty, and of her Majeſty's Auguſt Houſe, and to puniſh with Death the Diſturbers of the common Good, Peace and Quiet; namely,* Antonio de Viere *and* Peter Tolſtoi, *as the principal Offenders and Authors of this Plot; to deprive* Ivan Buterlin *of his Rank and Villages, which had been preſented to him, and that he abide in his moſt remote Village; to deprive* Gregory Skornakoff Piſaroff *of Rank and Honour, and after he has had his due Correction to be baniſh'd, and his Villages and Houſes to be taken from him; Knaze* Ivan Dolgorukoi *to be baniſh'd from Court, and reduc'd to a lower Rank in a Field*

Field * *Regiment*; Alexander Naruiſhkin *to be depriv'd of Rank, and to dwell in a Village without going out of it*; Andrew Uſhakoff *to be remov'd to another Command where requir'd.*

And in Purſuance of her Imperial Majeſty's Edict, ſign'd with her Majeſty's own Hand,

Our Pleaſure is, that Antonio de Viere *and* Tolſtoi *be releas'd from the Sentence of Death, but depriv'd of Rank and Honour, and of their Grants of Villages and Houſes, and to ſend* Antonio de Viere *after being knuted into* Siberia, *and* Tolſtoi *with his Son* Ivan *into* † Solovetskoi *Monaſtery*; *to ſend* Buturlin *depriv'd of all Rank and Honour into his remoteſt Villages, but not to take his Villages from him*; Gregory Skornakoff Piſaroff *to be depriv'd of Rank and Honour, and after he is knuted to be ſent into Baniſhment, and to take from him his Villages and Houſes*; *and Knaze* Ivan Dolgorukoi *and* Alexander Naruiſhkin *and Lieutenant General* Uſhakoff, *to do as is*

* For he was now a general in the Preobrazenski or firſt Regiment of Guards.

† In the Iſle of *Soloſka* in the White Sea, where the Metropolitan *Philip Chudotworets*, or the Wonderworker, ſlain by *Ivan Baſilowich* the Tyrant, for reproving him too liberally, was firſt interr'd, but being eſteem'd a Martyr and his Corps reputed to work miraculous Cures, he has been ſince tranſlated into the Great Church of the Caſtle in *Moſco*, where the Saint works no Miracles at this Time.

requir'd by Judgment of Court. And because such Mercy is shewn to them not according to their Demerits, but according to the Measure of his Imperial Majesty's Clemency; none therefore are hereafter to have any Hopes or Presumption of the like Favour: but in Case now, or hereafter, any People shall controvert or explain any how in Opposition to the abovesaid Law of his Imperial Majesty our Royal Grandfather, and to the Edicts of both their Imperial Majesties, and to the Decree of the Synod, and their Vow upon Oath, or otherwise at their own Pleasure, concerning the Succession of the Russian *Empire; and furthermore persists in such Controversies about us and our House, which is no part of the Duty of our faithful and loyal Subjects; and if any one shall accuse them hereof, that they shall be punish'd without Mercy as Violators of the Laws and their Sacramental Vow, and as Haters of the common Good, Peace and Quiet, and shall be deliver'd over to the Ecclesiastical Censure. In like Manner shall be done to those who shall hear from any one such Propositions, Counsels, Disputes and Exclamations, and do not immediately inform against them at the Place appointed. Wherefore our Imperial Majesty graciously, and in a Fatherly Manner admonish all our Subjects, both Clergy and Laity, to take from hence good Heed and Caution for their future Conduct. And if any Person hear in Discourse or Consul-*

tations

tations any Thing on these Affairs contrary to the abovesaid Edict and Laws, and to the present Oath, that he at the same Time give Information where it is requir'd.

For which they shall be receiv'd into our Favour and rewarded.

Printed in St. Petersburgh *by the Senate*, May *the 26th*, 1727. **L. S.**

The Form of Oath following is added, both because it is referr'd to in this Manifest, and shews the general Tenour in which all other Oaths were design'd to run, as is hereafter noted on the Oath taken by the Members of the Synod; but the Book of the *Pravda* being now call'd in, and the Succession again hereditary and not depending on the absolute Will and Appointment of the reigning Prince, the Forms of Oaths have before this Time undoubtedly receiv'd an Alteration as to that particular, notwithstanding we see so much Stress laid upon it in the Edict above, and in this Oath as then administred.

The

The OATH.

ALthough heretofore with all Dutiful Subjection of the moſt faithful Servant I had taken an Oath both to his Imperial Majeſty PETER *the Firſt, and the* Great, *of bleſſed and immortal Memory, Emperor and Sovereign of all* Ruſſia; *and alſo to her Imperial Majeſty the Sovereign Empreſs* CATHARINA ALEXIEVNA *Sovereign of all* Ruſſia. *Now by the Appointment of her Imperial Majeſty's Will ſubcrib'd with her Majeſty's own Hand, with moſt humble and moſt ſubmiſs Fidelity,* I Undernamed *promiſe to Swear to the Almighty God upon his Holy Goſpel, That hereafter I will be oblig'd to his Majeſty my Sovereign,* PETER *the Second, Emperor and Sovereign of all* Ruſſia, *and after him to the High Succeſſors of his Majeſty, who by his Election, and by Vertue of the Sovereign Power derived to him from God, are appointed or hereafter ſhall be appointed as worthy to aſcend the Throne; To obey with all faithful, good and obedient Service, and to defend and ſupport the lawful Rights and Prerogatives (or which ſhall hereafter become legal) belonging to the High Sovereignty, Power and Dominion of his Majeſty with my utmoſt Underſtanding, Might, and Ability, and even not to ſpare my own*

own Life when Neceſſity requires; and moreover to perſevere in the greateſt Degree to promote every Thing that on all emergent Occaſions may be for the true Service of his Majeſty and the Sovereign's Intereſt, in ſuch Manner as I may always give Anſwer herein before God and his tremendous Judgment, may the great God enable me ſpiritually and bodily. In Confirmation of this my Oath, I kiſs the Word and Croſs of my Saviour. Amen.

Printed in St. Petersburgh *by the Senate,* May *the 7th,* 1727.

Prince *Menſhikoff*'s Deſign therefore in iſſuing out this Edict which he and his Friends at that Time were the Authors of, was not unartful or impolitic in the View he had of eſtabliſhing his Adminiſtration, and the Advancement of his Family; his moſt powerful Rivals and Opponents (who indeed were prov'd to be the Enemies of the Tſarena on his Account) he puts in the Light of being Enemies to the Succeſſion of the Emperor himſelf; ſettled the Emperor's Marriage with his Daughter on the very ſame Foundation with his Succeſſion, namely, the Will of the Empreſs, and means to make it Treaſon in any one even to controvert the Marriage, as well as the Right of the Prince's Succeſſion to the Throne,

Throne, and clinches the whole with putting the People in Mind of their Obligation to the Emperor upon Oath, which tho' it does not expreſs the Marriage, yet it is hinted to be a Breach of it, if ſo much as one ſpightful Word was ſpoken or talk'd of the Emperor or his Proceedings.

And in this abſolute Manner he reign'd and govern'd for a few Months till the laſt Scene of Action, which deſtroy'd and ruin'd him.

In this Prince we have an Inſtance of one of the loweſt of the People rais'd by an extraordinary Providence to the higheſt Pitch of Dignity and Power, and as remarkably pull'd down again from that ſtupendous Height, wherein if we cannot allow that he conducted himſelf with that Goodneſs as he ought; he however acted his Part, in many Inſtances of an able Miniſter of State; and the Expectation of a Revolution which the Removal of ſo great a Man may probably occaſion, in the Affairs of *Moſcovy* will exerciſe the Heads of Politicians, and put them on the Conjecture of what Reflections the Tſar will himſelf make, when he comes to find himſelf deſtitute of the Advice and Counſel of the firſt and greateſt Miniſter of his Country, a Miniſter ſo attach'd to his Intereſts and above all other qualify'd to carry on the Scheme of Government which the

the late Tſar had form'd, if he judges it hereafter of Importance to himſelf to continue and promote it.

In this Manifeſt is alſo mention of a Paper dropt in the Street, the Contents of which were, I verily believe, till this Declaration of them, an abſolute Secret to all but the Authors and her Majeſty's Privy Counſel, tho' a Reward of one thouſand Ducats was put in a Lanthern, and guarded by Soldiers Day and Night for the Encouragement of a Diſcovery, and this for many Months, and yet no Diſcovery was made, either of the Contents or Authors of it; it is now evident that it contain'd ſome ſevere Reflections on his late Majeſty's Edict wherein he had made Way for the Succeſſion of the Empreſs, and had inveſted her alſo with the ſame Power that he aſſerted to himſelf of appointing her Heir and Succeſſor, and as they ſaw the great Duke already laid aſide by her Succeſſion to the Throne, ſo it was apprehended by the moſt diſcerning that ſhe wou'd ſtill fix the Crown on her own iſſue; but theſe Suſpicions were effectually remov'd at the opening of her Will, wherein the preſent Tſar was appointed to ſucceed her. But this however was ſo tender a Point to be touch'd upon, that it was even Treaſon to call her Authority in Queſtion, or to controvert her Right in diſpo-

ſing

ſing the Crown and beſtowing it on whom ſhe pleas'd, and therefore in Vindication of this her abſolute and uncontroulable Right (to ſupport which all the Subjects of *Ruſſia* were ſworn as above) without making her Intention and Will yet known to the World, the following Edict was iſſu'd out in Queſt of the Oppoſers of it, which ſhe apprehended might be both powerful and numerous by the Virulency of the Writing againſt her, alluded to in this Manifeſt.

We *CATHARINA*, Empreſs and Sovereign of all *Ruſſia*, *&c.* *&c.* *&c.*

BEcauſe on Saturday *laſt the* 19*th of* February, *near* Iſak's-*Church*, *in a Mortiſe of one of the Poſts of the Rails was found by the Soldiers on the Watch a written Paper clandeſtinely convey'd, and villainouſly compos'd concerning Matters of the greateſt Conſequence. And becauſe ſuch ſecret Papers, but ſeal'd Ones were hereafter wont to be ſcatter'd in the Sovereign Emperor's Time, and it was order'd that ſuch ſealed Papers ſhould be burnt: We have therefore order'd the burning of the aforeſaid Paper in the Place where it was found; and hereupon we give to all our People the following Inſtructions.*

1*ſt*,

1ſt, *If any one by the Command of his Lord and Maſter hath put the aboveſaid Paper in the ſaid Place without knowing the Contents of it, that he ſignify this to the Officer of the Guard at Court, or to the Cabinet: And moreover who makes a Diſcovery at whoſe Inſtance and Inſtigation he put the ſaid Writing there, and notifies this without Heſitation and Delay, ſhall for his Diſcovery, tho' of the loweſt Rank, receive the Reward of a Thouſand Rubles and Advancement; and if he is a Servant or Peaſant, he ſhall receive the ſaid Sum and his Freedom.*

2dly, *If any one has happen'd to read this villanous Paper to another, or has heard any Thing ſaid of it by another, let him ſignify this, as above directed.*

3dly, *In like Manner if any one find any where ſuch treaſonable Papers not ſeal'd, let him carry them without reading, or ſhewing them to any Body elſe, and deliver them, as above.*

4thly, *Alſo, whoever any where takes up ſuch ſeditious Writing, or has one by him, let him diſcover it in a ſhort Time, at moſt within a Week after the Date of this Edict, and for his Compliance herewith we ſhall indulge him with our Favour; and if any one knowing it, does not diſcover it, and afterward when the Affair is examin'd into, ſhall be detected to have conceal'd it, he ſhall be puniſh'd with Death.*

5thly,

5thly, And if any one obſerves another Perſon take up a Paper, and that he reads it alone or in Company, or that any of the Company read it or hearken to the reading of it; that he ſeize ſuch Perſon or Perſons, and bring them to the aboveſaid Places, and for ſo doing, he ſhall be taken into our Favour; and whoever ſees another Perſon read or hearken to ſuch a Paper, and does not ſecure him and bring him, and ſhall be afterwards found not to have done ſo, ſhall be puniſh'd with Death.

6thly, And he that takes Notice of any Perſon droping any where, or nailing up any ſuch Writing, and ſecuring him brings him; if he is an Officer or Soldier, he ſhall be advanc'd, or if a Magiſtrate or any other Rank, he ſhall have a ſufficient Reward.

And he that finds ſuch a ſcatter'd Poper ſeal'd, let him burn it before Witneſſes both now and hereafter, according to an Edict publiſh'd in 1715.

A true Oukauze or Edict ſign'd with her Imperial Majeſty's own Hand.

Printed in St. Petersburgh,
February *the* 24*th*, 1726. L. S.

Hereafter ſomething is ſaid of this Empreſs in the Oration of the Biſhop of *Novogrod* on her Death, enough to ſhew her excellent

cellent Qualities and Merit, and the general Esteem which the whole Nation of *Russia* had for her. But such is the License of the Tongue in this Censorious Age, that the greatest Merit is not suffer'd to escape the Tarnish which Slander and Detraction can cast upon it, notwithstanding the Foundation of such Censure and Reproach is never so shallow and unreasonable.

This Great Woman who had the Art to engage the Affections of a mighty Monarch, and the Prudence and Wisdom so to conduct herself in all Affairs as to maintain a constant Influence over him, and to bear a share in his most private and important Counsels, and by her wining and affable Behaviour had the Felicity of being universally belov'd by her People, is not yet untainted with Calumny, and the very Circumstances of her former Captivity which she cou'd not help, are imputed as a Crime to her, tho' all the considering Part of the World will allow that the Consideration of the wonderful Providence of God to her is the only proper Reflection to be made from such a Circumstance. As it wou'd have been no Argument of her Vertue, had her Extract been Great and Noble, so her being of a lower Parentage is none of her Want of it; much less her being made a Prisoner on the Sackage of a Town, is an absolute Reason

for impeaching her Innocence. That Prince *Menſhikoff* after he took her with other Priſoners in *Dorpt*, had carnal Knowledge of her is but a Surmize at moſt, but the Preſumption that he had not is infinitely ſtronger, becauſe it cannot be thought otherwiſe than that he meant to make an acceptable Preſent of her to the Tſar, who receiv'd and entertain'd her not as the Spoil of War, but the Reward of it: And ſuch was her Gratitude ever after to *Menſhikoff*, no doubt for his generous Uſage of her at this Time, that ſhe was his conſtant Friend and Advocate with the Tſar on all Occaſions, and the Tſar as conſtantly gave Way to her Interceſſions for him; and never betray'd the leaſt Jealouſy of her Conduct for a Courſe of twenty Years, and then left her the * Heir of his Crown, and put the Scepter in her Hand, the Badge not only of Empire, but of his firm and inviolable Affection to her.

And this Account of her by the Way, may probably remove a Scruple which might occur to many Readers, why ſhe continu'd *Menſhikoff* in ſo great Favour, and conferr'd the higheſt Honours and Dignities upon

* See what the Biſhop of *Novogrod* ſays to this Point, p. 321, 322.

him,

him, because it appears he had been a happy Instrument under Providence of her extraordinary Rise and Advancement; for which Benefit such was her excellent Disposition, she thought no Expressions of Gratitude towards him and his Family great enough, nothing less than the highest Honours of the Kingdom equal to the respectful Resentments she had of his Generosity and Fidelity towards herself: And had he made a right Use of the Advantages she left him possess'd of, he might still have stood his Ground, and continu'd the wealthiest and most potent Subject in the World.

But whilst I engage my Reader thus long in the Character of this exil'd Prince, I begin to think myself guilty of a Kind of Digression, and to exceed the usual Limits of a Preface, and therefore only presume to observe farther concerning this Undertaking, that the Orations, Sermon, and Chronology, are selected and put together, because they are all the publick Performances of that Country on the Argument of the Tsar's Death; and the Oration on the Tsarena's Death may be allow'd a Place here for the like Reason; and the Edict relating to her Coronation is added, because this Record of it will for ever satisfy the World in the Reson of her Accession to the Throne at the Tsar's Decease.

Beſides the Reaſon given in the Annotation of the 113th Page, of adding the late Biſhop's of *Rezan*'s Farewell to his Books, I have done it for one other Reaſon, once for all, to ſatisfy the many Enquiries have been made, what Affinity the *Slavonian* and *Ruſſian* Languages have with the *Greek* Tongue, becauſe they ſeem to reſemble the *Greek* in writing and printing, having all the Letters of the *Greek*, with an Addition of 17 more Letters than the *Greek* has; and have therefore given the Words of the Original in *Latin* Letters, as near as they can be expreſs'd.

And to give my *Engliſh* Readers Satisfaction, as to my writing *Tſar*, I aſſure them that the *Slavonians* and *Ruſſians* both write and ſpeak it as I do; and being it is my Lot to appear firſt amongſt my Countrymen as a Tranſlator out of thoſe Languages, I take this earlieſt Opportunity to give the * *Tſar* of *Ruſſia* his right Name; for *Czar* is a meer Corruption of Foreigners, who were led to this Way of writing it either from the Reſemblance of the Sound to the Title of the Emperor of *Germany*, to which they were accuſtom'd, or from their Igno-

* *Tſar* ſignifies *King* in the *Slavonian* Language thro'out the Bible.

rance

rance of the Language itſelf, or of the true Force of the Letters in it.

In Proſecution of my Deſign above intimated, I have made ſome Progreſs in a Tranſlation of *A Hiſtory of the Riſe and Progreſs of the* Slavonian *Nations, and of their Kings and Governours, &c.* as Dedicated to the late Tſar, in 1722, by *Mavrourbin*, an Archimandrite of *Raguza*; and for the ſake of gratifying the curious and learned in Languages, purpos'd to publiſh a *Latin* Verſion of the *Slavonian* Grammar, commonly call'd the *Moſco* Grammar, the beſt and moſt compleat Introduction to the *Slavonian* and *Ruſſian* Languages; and becauſe the *Ruſſian* Dialect ſwerves from the Perfection of its Original, and varies from it in many Particulars, I had Thoughts of adding to it *Ludolph*'s Grammar, with ſome Amendments and Improvements of it, and alſo *Comenius*'s *Orbis pictus*, in *Engliſh*, *Latin* and *Ruſs*, to finiſh the Deſign of printing the *Slavonian* Grammar in as uſeful a Manner as poſſible; and to ſhew theſe Languages in ſome Reſpect Uſeful, have engag'd in comparing the *Slavonian* Verſion of the Holy Bible with the *Greek* of the Old and New Teſtaments, with a View of ſupplying ſeveral Defects in Both from it; and tho' I make no Scruple of giving a Specimen of this Undertaking, yet I own myſelf, ſince the receipt of the

Letter above, to have a leſs Opinion of it; becauſe it muſt be allow'd to be a Ground of Prejudice againſt it, that the Authorities which ought to ſupport it are not to be produc'd, and therefore no certain Judgment can be made either of the Antiquity of the Verſion or the *MSS.* whence it is taken.

The Regard which is due to a learned and judicious Divine in *Cambridge*, obliges me to take Notice, that before my Enquiries relating to the *Slavonion* Verſion were ſent to *Ruſſia*, I had the Honour of his Obſervations upon them, in a Letter dated the 6th of *June*, 1728, which for their Uſefulneſs on this Argument, I preſume on the Favour of his Permiſſion to produce.

* * * * * * * *

"I Need not take notice of the Chrono-
"logy in the Title Page, which places
"the *Greek* Verſion in *Philadelphus*'s Time,
"but ſays unluckily, it was 250 Years be-
"fore Chriſt, *i. e.* about ſix Years from the
"Birth of *Alexander* the Great; whereas
"the Deſtruction of the *Perſian* Monarchy
"and Settlement of the *Egyptian* Kingdom
"under the firſt *Ptolomy* interven'd.

"The Verſion you have, I perceive, is
"that of 1663, copy'd by the Order of
"*Alexius Michaelwich*, from an ancient Ver-
"ſion made or printed at *Oſtrovia*.

"I

" I now proceed to give you ſome ac-
" count of that Verſion, ſo far as my Lei-
" ſure allows, and by what Authorities I
" have now by me.

" The Book was printed in 1581, at
" *Oſtrogh* in *Poland*, at the command of
" *Conſtantine*, at his Baptiſm, named *Baſilius*
" (I give you his own account) Duke of
" *Oſtrovia*, Vaywode of *Kjovia*, Palatine of
" *Volhinia*. The Printer ſtiles himſelf *John*,
" the Son of *Theodore* of Great *Ruſſia*. The
" Verſion was ſuppoſed to be made by one
" *Conſtantine*, named *Cyril*, the Apoſtle of
" the *Slavonians*. The Edition of 1663 is
" called by *Le Long* in his *Biblotheca ſacra*,
" a more ſplendid Edition than the former.
" *Cyril*'s Verſion of the Bible is placed a-
" bout the Year 880. There was an old
" Story of St. *Hierome* (being a *Dalmatian*)
" tranſlating for the benefit of his Country-
" men into the *Slavone* Language, but that
" is not credited.

" 'Tis hard to ſay who tranſlated the Bi-
" ble into the *Slavone* Tongue. It was not
" St. *Hierome*, for the *Slavones* I reckon made
" not their Inroad into *Illyricum* in his Days,
" nor fix'd then till ſome Time after; nor
" was Chriſtianity very early in that Na-
" tion. Perhaps *Cyril*, named above, had
" a great Hand in that Work. It has been
" Queſtion'd, whence this Verſion was

" made: Some wou'd have it from the " Vulgate *Latin*, but upon comparing, it " differs widely from that, and no doubt " it was taken from *Greek* Copies, but of " what Age we ſhall ſcarce find out. " The *Alexandrian* in the King's Library " is very ancient, which was brought " from that Place upon the Removal of " *Cyril Lucar* to *Conſtantinople*, but you hear " of none beſides from thence. Your pre- " ſent Verſion you ſee is a Copy of the for- " mer Edition, and no *MSS.* are pretended " to be conſulted, and that Impreſſion of " 1581 will not eaſily be had.

" I take no notice of your Subdiviſions, " which are all pure arbitrary Things as the " Tranſlator or Editor pleaſes, and as we " find in our own Bibles, often made very " improperly, as Chapters and Verſes are " with us.

" *Saubertus* in his Collation of the various " Readings in St. *Matthew*'s Goſpel, takes " notice of an Edition in his Cuſtody with " Wooden Cutts in the New Teſtament, " but no date of Year or Place; but he ſup- " poſes it was a Verſion uſed in ſome " Church, or by ſome *Moſcovite*, having on " the Cover *Moſcovite* Words and Chara- " cters. He ſpeaks of one Prince *Radzi-* " *ville*, as concern'd in the Impreſſion 1581, " but owns he never ſaw it, and [illegible]is plain

" he

" he had not, for that Prince or Palatine
" of *Vilna*, if I underſtand Father *Simon*,
" publiſh'd in 1563 in favour of the *Unita-*
" *rians* in the *Poliſh* Language. The ſame
" Perſon concludes his account of the *Sla-*
" *vone* Verſion of the New Teſtament as
" what cannot be of any great Uſe. For
" it has no appearance of being made from
" ancient *Greek* Copies, and therefore 'tis
" better to have recourſe to the Original
" and ancient Verſions, than to this Tran-
" ſlation. * * *

This Gentleman's Judgment, I confeſs, is of greateſt Weight with me, but being unwilling ro drop a Work of this Importance 'till I have the laſt Conviction of its being uſeleſs or unneceſſary, I forwarded the ſame Enquiries to *Ruſſia* for a farther Reſolution of them, which I have in Part receiv'd, and am encourag'd to hope for a full and ſatisfactory Anſwer from the Learned of that Country. But in the mean Time have acknowledg'd the Receipt of this Letter in theſe Words.

* * * * * * *

" I Am extremely oblig'd that in the
" Hurry of Buſineſs, you are pleas'd to
" take under Examination what I ought to
" beg Pardon for giving you the Trouble

" of

" of peruſing. You have ſolv'd the moſt
" material Articles of Enquiry; and I hope
" to have your Judgment farther confirm'd
" from Abroad. I lay no other Streſs on
" the Undertaking, than that by this Com-
" pariſon of the *Slavones* Verſion, we may
" judge more exactly what it really con-
" tains different from the Text we are poſ-
" ſeſs'd of, and I am no leſs ſatisfy'd than
" you are pleas'd to expreſs yourſelf, with
" the ſmall Number of Variations that oc-
" curr in it, becauſe we ſhall be better aſ-
" ſur'd of the Truth of our own Original
" when we ſee a Verſion that ſeems to be
" drawn from *MSS.* which perhaps we have
" not yet perus'd in this Part of the World,
" correſpond ſo exactly with it. I judge
" very well of the Scope allow'd to Tran-
" ſlators to expreſs even in various Words
" the ſame Senſe, according to the diffe-
" rent Genius and Nature of their reſpective
" Languages; this is apparent enough in
" the numerous Verſions of the Bible thro'
" *Europe*, in all the Languages of it; and
" the ſame Liberty may reaſonably be in-
" dulg'd to the *Slavonian*, was it a Verſion
" in common with the reſt, deriv'd from
" one and the ſame Fountain with them.
" But being evidently drawn from another
" Original, tho' almoſt the ſame with Ours,
" we are to conſider it as a moſt accurate

" and

" and exact Version of That, and we ſhall
" at leaſt find a Gratification of our Curio-
" ſity, whatever Weight the Variations it
" contains may be allow'd to carry.

" This I ſhall leave to the Judgment of
" the Learned, and am no farther an Ad-
" vocate for this Tranſlation than as it af-
" fords ſome uſeful Lights to the Text we
" have; which I think are viſible in the
" Specimen I have given, and will appear
" yet more fully in the Progreſs of this
" Work; and tho' it ſtands not on the
" ſame Foot of Antiquity with the *Syriac*
" Verſion, yet it ſeems to bid even fairer
" for an Explication of our Text in many
" Places of the New Teſtament; and in
" the Old probably of greater Uſe than we
" can yet imagine, till the Compariſon is
" made by ſome Hand or other; which, I
" take it, your Authors *Le Long* and Father
" *Simon* had not done. * * *

Theſe Teſtimonies will at leaſt ſerve to prove that I have no Inclination either to impoſe on myſelf or others in this Undertaking, and wiſh if it is judg'd uſeful or beneficial, it may be carried on and perfected from the ſmall Beginning I have made in it; my preſent Circumſtances obliging me to deſiſt, and to lay aſide the Thought of proſecuting any other Labours in the *Sla-*

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vonian and *Ruſſian* Languages; for in the Time of cloſing this Preface, I have (I truſt by the Direction of Providence) the Honour of being choſen Chaplain, by the Honourable the Court of Directors of the *Eaſt India* Company, for Fort St. *George*, whither as my ſpeedy Departure cutts me off from the Opportunity of doing any Thing more in this Way, ſo the Diſtance of my future Abode, and the Uncertainty of returning hither at any Time, or of a ſafe Conveyance of any Writings from ſo remote Quarter, are effectual Diſcouragements to all Attempts of this Nature, and a reaſonable Excuſe for not proceeding in them.

By

By the Grace and Mercy of God,

The Lover of Mankind,

By the Care and Command of the most Religious and Wise, the most Serene and most Potent

PETER the Great,

Emperor, and Sovereign of all *Russia*, *&c. &c. &c.*

Is established in the Holy, Orthodox

CHURCH of RUSSIA,

A SPIRITUAL

Synedrion, or *Synod*,

THAT IS,

A Regulation General of Spiritual Affairs.

WITH

The Consent and Advice of all the *Russian* Clergy, and the most High Senate, assembled in the Metropolitan City of

St. *PETERSBURGH,*

On the 14th Day of *February*, in the Year from the Nativity of Christ, 1721.

But this Spiritual Regulation *is printed by his* Imperial Majesty's EDICT, *with the Benediction of the whole, most Holy, and most Supreme* RUSSIAN SYNOD.

First, in St. Petersburgh, September 16*th, in the Year of our Lord,* 1721.

Again, in Moscow, February 23*d, in the Year of our Lord,* 1722.

And now printed a Third time in St. Petersburgh, *at the* Alexandronevskoi *Press, Word for Word the same with the two former Editions, both as to the Form of Oath, and the whole Book of* Regulation, *except the Alteration of the Titles of his Imperial Majesty, and of the Sovereign Empress; but by his Imperial Majesty's Order, there is not the least Alteration made in the Titles of the most Holy* Synod, *as before constituted and settled.*

January *the* 18*th, in the Year from the Birth of Christ,* 1723.

By

By Divine Grace, We PETER *the First, Tsar, and Sovereign of all* Russia, *&c. &c. &c.*

AMONGST the many Cares which the Empire committed to Us by God, requires for the good Government of our Hereditary Kingdoms and Conquests, casting our Eye on the Spiritual Order, and observing in them great Irregularity, and a great Defect in their Proceedings; We should indeed be afflicted in Our Conscience, and have too just Cause to fear lest We appear to be guilty of Ingratitude to the most High. If, after by his gracious Assistance We have happily succeeded in a Regulation both Military and Civil, We should neglect the Regulation of the Spiritual Order: And lest when the impartial Judge shall require of Us an Account for the vast Trust he hath reposed in Us, We should not be able to give an Answer.

WE therefore, after the Example of former religious Kings, recited in the Old and New Teſtaments, having taken upon Us the Care of the Regulation of the Clergy, and Spiritual Order, and not ſeeing any better way for it than a REGULATION by a Synod; yet becauſe, This is too weighty a Charge for any ſingle Perſon to whom the Supreme Power is not Hereditary. WE appoint a Spiritual College, *i. e.* a Spiritual Synodical Adminiſtration, which is authoriz'd to rectify according to the Regulation here following, all Spiritual Affairs throughout the *Ruſſian* Church. And We require all our faithful Subjects of every Rank and Condition, Spiritual and Temporal, to account this Adminiſtration powerful and authoritative, and to have recourſe to it for the Direction, Reſolution, and Determination of their moſt private Spiritual Affairs, and to acquieſce in its definitive Sentence, to obey its Decrees and Orders in every thing, under the Pain of a ſevere Puniſhment, for Diſobedience and Contumacy, as in the other Colleges.

This College muſt alſo perfect hereafter their REGULATION with more Rules, ſuch as the different Occaſions of various Affairs ſhall require; but the Spiritual College muſt not do This without Our Conſent.

WE

WE conſtitute Members in this Spiritual College, as is here ſpecify'd, one Preſident, two Vice-Preſidents, four Counſellors, four Aſſeſſors.

And becauſe it is mention'd in the firſt Part of this Regulation, in the 7th and 8th Sections, That the Preſident is liable to be try'd by his Brethren, to wit, in the ſame College, in Caſe he does any thing amiſs; We therefore allow him one Vote, as the reſt have.

All the Members of this College, at their entring on their Office, muſt take Oath, and Promiſe on the Holy Goſpel, in the Form of Oath hereto annex'd.

Sign'd and Subſcrib'd with his Imperial Majeſty's own Hand,

PETER.

Petersburgh, the 25th Day of *January*, in the Year of our Lord, 1721.

The OATH *taken by the Members of the* Spiritual College.

I, undernamed, promiſe and ſwear by Almighty God, on his Holy Goſpel,

THAT I am in Duty bound, and according to my Duty, will, and ſhall every way endeavour, in the Counſels, Judgments, and in all the Proceedings of this Spiritual, Legiſlative Synod, at all Times to ſearch out the very Truth and Right, and to act in all Things conformably to the Rules or Canons preſcrib'd in the *Spiritual Regulation.* And if any Canons ſhall hereafter be decreed by the Suffrage and Concurrence of the *Spiritual Adminiſtrators*, and the Conſent of his Imperial Majeſty. Theſe I will act by, according to my Conſcience, without Reſpect of Perſons free from Enmity, Emulation, and Strife. And plainly, to be influenc'd by no kind of Fears, but that of God; always keeping in mind his unſearchable Judgments, with a ſincere Love of God, and of my Neighbour; propoſing the Glory of God, the Salvation of the Souls of Men, and the Edification of all the Churches as the ultimate Scope and End of my Thoughts, Words, and Actions,

not

not ſeeking my own, but what is Jeſus, the Lord's.

I ſwear alſo, by the Living God, That, always, remembring his tremendous Word, *Every one is accurſed who does the Work of God negligently*; I will apply myſelf to every Affair of this Legiſlative Synod, as to a Work of God, induſtriouſly, and with all diligence, to the utmoſt of my power, wholly diſregarding my own Pleaſure and Eaſe. And I will not pretend Ignorance, but if I am doubtful in any Caſe, I will labour diligently to come at the right Underſtanding and Knowledge of it, by ſearching into the Holy Scriptures, examining the Canons and Decrees of Councils, and taking into Conſideration the unanimous Conſent of the Great and Primitive Doctors.

I again ſwear by Almighty God, That I will, and am in Duty bound to continue a faithful, good, and obedient Servant, and ſubject to my natural and true Sovereign *PETER*, the Great, Emperor and Sovereign of all *Ruſſia*, &c. And after him, to his Imperial Majeſty's auguſt lawful Succeſſors, who by the will and uncontroulable Power of his Imperial Majeſty * are appointed, or ſhall

* All the Subjects of *Ruſſia* were oblig'd to ſwear in the ſame Form of Words as to the Article of Succeſſion;

ſhall hereafter be appointed, and qualify'd to aſcend the Throne; and to her Sovereign Majeſty the Empreſs *Catharina Alexierna*. And every Right, Prerogative, or Prehominence belonging to the Supreme Sovereignty, Power and Dominion of his Imperial Majeſty, which is legal, or ſhall hereafter be legally eſtabliſh'd; to guard and defend with the beſt of my Skill, Power, and Ability; and, if need be, with my Life and Fortune. And moreover, with the greateſt Conſtancy preſerve to promote every thing that

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which was occaſion'd by the Tſar's Reſentment of his Son the Tſarewich his Rebellion againſt him. Whom the Tſar oblig'd in 1718, to renounce his Title to the Crown, and then appointed his Infant Son, by the late Empreſs, to ſucceed to the Throne. And after he had engag'd the whole Empire by Oath to his Succeſſion, a Book was wrote by his own Order, in 1722, and to which he himſelf Prefaces, titled, *The Parda, or the Right of a Monarch to appoint his Succeſſor.* The young Prince dying ſoon after this Reſolution was taken, he himſelf crown'd the Empreſs *Catharina* at *Moſco*, *May* the 7th, 1724; and at his Death, *Jan.* the 28th, 1725, left her by his Will, his Heir and Succeſſor; and in Proſecution of the ſame Right, ſhe at her Death, *May* the 6th, 1727, nam'd the preſent Tſar in her Will to ſucceed. He is the Son of the deceas'd Tſarewich; and Providence ſeems to have made Way remarkably for his Succeſſion, which devolv'd upon him by that very Scheme, which otherwiſe for ever, wou'd have depriv'd him of it. This Scheme is however now laid aſide, and the famous Book above-mention'd, which Supports it, call'd in, and forbid to be ſold or read in *Ruſſia*. If we may be allow'd to

that can any way contribute to the faithful Service and Intereſt of His Imperial Majeſty. As to any Diminution of, or Detriment and Damage to His Majeſty's Intereſts, as ſoon as I am acquainted with it, I will endeavour not only to Diſcover it in due time, but by all Means to remedy, or put a ſtop to it. And when for the Service and Intereſt of His Majeſty, or the Church, I am Privy to any Secret Affair, or whatever Kind it is which I am commanded to keep a Secret, I will keep it with perfect ſecreſy, reveal it to no Perſon living who is

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to gueſs at the Reaſon of this ſudden Alteration of his late Majeſty's Eſtabliſhment, it may probably be this, that ſince the Tſar has been prevail'd upon to diſannul the Eſpouſals with the Daughter of Prince *Menſhekoff*, and the Preſumption of that Prince in attempting to marry his Daughter to the Emperor, is urg'd againſt him as a principal Article and Reaſon of deſtroying him, no Subject of their Country could ever hope for the ſame Honour. His Miniſters therefore thought it not reaſonable that a Law ſhould continue in Force, which wou'd certainly obſtruct his Marriage Abroad; for no foreign Prince can be ſuppos'd to marry upon any leſs Inducement than the Proſpect of her Iſſue ſucceeding in the Throne, and wou'd hardly be reconcil'd to the Thought of the Prince's having it in his Power, becauſe he might then have it in his Will, upon the leaſt Diſpleaſure, to deprive her Poſterity of the Crown. And to ſhew evidently that the Law is diſannul'd, the Inſtrument of it, namely, The Book which contains it, is revok'd and deſtroy'd. Tho' probably ſeveral Copies are preſerv'd Abroad, one of which I have alſo by me.

not

not concern'd to know it, and to whom I am not requir'd to diſcloſe it.

I acknowledge upon Oath, that the Monarch of all *Ruſſia* himſelf, our moſt Gracious Sovereign is the Supreme Judge of this Spiritual College.

I farther ſwear by the All-ſeeing God, that all the Particulars I have now ſworn to, I do not only explain and underſtand in my Mind, as I have utter'd them with my Mouth, but in the Force and Senſe, whatever Force and Senſe it is, which the Words here written do expreſs to thoſe that hear and read them.

I aſſert upon Oath, God the Obſerver of Hearts, being Witneſs of my Oath, that it is no Lye. If it is a Lye, and not from my Conſcience, let the ſame Righteous Judge be my Avenger.

In Confirmation of this my Oath, I kiſs the Words and Croſs of my Saviour. *Amen.*

THE

THE

REGULATION,

OR,

RULE

OF THE

Spiritual College;

Whereby the Members of it are directed in their respective Offices and Duties; and the Duties of all the *Spiritual Orders* are made known; as also, of *Laymen*, so far as they are subject to the *Spiritual Regulation*, and are oblig'd to proceed in the Amendment of their Lives and Actions according to it.

THIS Regulation *is divided into Three Parts, according to the Three* Spiritual Occaſions, *which deſerve* Conſideration, *and to be duly regulated, namely,*

I. The Deſcription and weighty Reaſons of ſuch Regulation.

II. The Affairs which are ſubject to this Regulation.

III. The Duty, Office and Power of the Regulators themſelves.

But the Foundation of Regulation, that is, the Law of God, propoſed to Us in the Holy Scripture, and the Canons or Synodical Decrees of the Holy Fathers, and the Civil Laws conformable to the Word of God, require a particular Treatiſe by themſelves, and are not here inſerted.

The

The First PART.

What is a Spiritual College, *and what are the weighty Reaſons of ſuch a* Regulation?

A College Regulative is nothing elſe than an Aſſembly for Regulation, wherein certain Affairs or Actions of particular Perſons, are not ſubmitted for Regulation to one Man alone, but to many thereto choſen and appointed by the Supreme Power.

A College is either for a Time or Perpetual: for a Time, when Perſons qualify'd for the Buſineſs are convene'd on ſome emergent extraordinary Affair or Affairs, which require a preſent Reſolution. Of this Sort are Eccleſiaſtical Synods, extraordinary Inqueſts, Courts of Judicature and Counſels.

A *perpetual College* is, when a ſufficient Number of Men is appointed to regulate certain momentous Affairs which often, or almoſt always happen to a Country.

Such was the Eccleſiaſtical * *Synedrion* in the Church of the Old Teſtament at *Jeruſalem*, and the Civil Court of the *Areopagites* in *Athens*, and the other Judicial Courts of that City, call'd *Dicaſteria.*

Colleges like theſe have been anciently, and are at preſent, in many other Countries.

Theſe different Sorts of Colleges, anſwerable to the different Affairs and Occaſions of his Government, the moſt Potent Emperor of *Ruſſia* has, out of his great Wiſdom, inſtituted for the Benefit of his Country and Kingdoms, in the Year 1718.

And as a Chriſtian Sovereign, and a Guardian of the Orthodox Faith, and a Preſerver of all good Diſcipline, in due Regard to Spiritual Defects, and out of a ſtrong Deſire to amend and regulate them; he has been graciouſly pleas'd to erect a Spiritual College, whoſe Buſineſs it is to obſerve and provide diligently and conſtantly what is beneficial to the Church, that all things may be done in Order, and that there be no Indecency or Irregularity, which is the

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* *Jewiſh Sanhedrim.*

Deſire

Deſire of the Apoſtle, or rather the good Pleaſure of God himſelf.

And leſt any one ſhould imagine this Method of Regulation improper and unneceſſary, and that the Spiritual Affairs of any Community are better adminiſter'd by a ſingle Perſon, as every Biſhop alone directs the Affairs of his particular Diſtrict or Dioceſe: Here are added divers weighty Reaſons, which ſhew, that this Synodical, perpetual Regulation, by way of a perpetual Synod or Aſſembly, is moſt perfect, and much preferable to any ſingle Adminiſtration, eſpecially in a Monarchical Government, ſuch as Ours of *Ruſſia* is.

1ſt, In the firſt Place, Truth is more clearly diſcover'd by the mutual Conference of an Aſſembly, than by a ſingle Perſon. It is an old *Greek* Proverb, *Second Thoughts are wiſer than the Firſt*; How much more wiſely then will the concurring Opinions of many determine, concerning any Buſineſs, than the Opinion of one Man. It ſometimes happens that in Caſes of great Conſequence and Difficulty, a plain ſimple Man hits upon that which eſcapes the Obſervation of a learned and acute Man; but a Synod is not ſubject to theſe Uncertainties, wherein amongſt the various Thoughts of many Men, ſome are ſure to hit of the thing in Queſtion; for what one cannot open, another diſcloſes,

cloſes, and what this Man ſees not, that diſcovers. And thus the moſt difficult Affairs are ſpeedily and manifeſtly clear'd up, and it is eaſily ſeen in what Manner they ought to be reſolv'd and determin'd.

2dly, And as the Certainty of knowing any thing, ſo the Power of executing it is here greater; becauſe the Decree of an Aſſembly inclines Men more to Belief and Submiſſion, than the Authority and Command of one ſingle Perſon. Monarchical Power is Self-ſufficient and Sovereign, to which God himſelf requires us to ſubmit for Conſcience ſake; nevertheleſs, Monarchs have their Counſellors, not only for the ſake of better finding out the Truth, but that diſaffected Subjects ſhould not revile and ſlander them, as tho' a Monarch commanded this or that by his own abſolute Will and Power, rather than from a Principle of Equity and Truth. This much rather, in an Eccleſiaſtical Government, where the Authority is not Monarchical, and the Governours are themſelves commanded not to tyranize over their Clergy. Where only one Iſſues out an Order, his Adverſaries by an open Inſult on his Perſon may deſtroy the Force of it; which cannot be done when a Decree proceeds from the Reſolution and Concurrence of a Body of Men, in a Synod.

3dly,

3dly, This is moreover certain, where a College for Regulation is conſtituted by the Grand Monarch, and under his Direction; it is there manifeſt that their College is no Faction united in a ſecret Confederacy for their own Intereſt, but are Perſons come together, for the common Good, by the Will of the Prince, and Conſent of the reſt of his Subjects.

4thly, This is alſo conſiderable, That in a ſingle Adminiſtration, Affairs are often delay'd or neglected, by reaſon of inſuperable Difficulties attending the Adminiſtrator, or through Sickneſs and Indiſpoſition; and when he dies, there is a full Stop to Buſineſs. But in an Adminiſtration by an Aſſembly; tho' one is abſent, ſuppoſe the chief Perſon of that Body, yet others remain to act, and Buſineſs goes forward in an uninterrupted Courſe.

5thly, But this is eſpecially beneficial, that in ſuch a College there is no room for Partiality, Fraud, or Bribery, ſo as to join in Defence of the guilty, or in Condemnation of the innocent Party: Where ſhould one of them favour, or be prejudic'd againſt the Perſon upon Tryal; yet a ſecond or a third, or all the Reſt are free from ſuch Prejudice and Partiality; and there is no danger of Bribes, where Matters are not tranſacted arbitrarily, but upon juſt and weighty Rea-

ſons, and one is afraid of another, leſt if he gives not good Reaſons for his Opinion, he ſhould be ſuſpected or detected of Bribery; eſpecially if the College conſiſts of ſuch Members as cannot poſſibly all of them enter into a ſecret Combination, that is, if the Perſons are of a different Order and Vocation, Biſhops, Archimandrites, Egumens and Protopopes. In truth, 'tis inconceiveable how ſuch a Body ſhould together dare to conceal a fraudulent Deſign, much leſs conſpire in carrying on an act of Injuſtice.

6thly, This is again a great and weighty Conſideration, That a College, entirely free, has in itſelf the Spirit to paſs righteous Judgement, and fears not the Reſentment of the Great and Powerful, as a ſingle Ruler uſually does; becauſe it is not ſo eaſy to form Accuſations againſt a Number, eſpecially againſt Perſons of different Ranks, as againſt one Man.

7thly, This is an Argument of great Weight and Moment, That a Nation has no Suſpicion or Apprehenſion of Tumults and Sedition, from a Synodical Adminiſtration, which yet it has too juſt Cauſe to fear from a ſingle Spiritual Ruler. For the ignorant Vulgar People do not conſider how far the Spiritual Power is removed from, and inferior to the Regal, but in Admiration of the Splendor and Dignity of

of an High-Prieſt; conſider ſuch a Ruler as a ſecond Sovereign, equal in Power to the King himſelf, or above him, and imagine the Spiritual Order to be another, and better Sovereignty; and thus the Vulgar do uſually think with themſelves; and if ſeditious Diſputes of ſome aſpiring Eccleſiaſticks are ſet on foot, they take fire like dry ſtubble; their ſilly Minds are ſo biaſs'd with theſe Conceits, that in every Affair they regard not ſo much the Prince, as the High-Prieſt; and on the Report of a Quarrel between them, they blindly and diſtractedly adhere to, and take part with the Spiritual rather than their Civil Ruler, and impudently gather together, and raiſe a Tumult in his Defence, and poor miſerable Men flatter themſelves, that they come together for God's Service, and do not pollute their Hands, but ſanctify them, when they proceed even to ſhedding of Blood.

They are no ſimple, but a crafty part of a Kingdom, that greatly rejoice in this Diſpoſition of the People; and being diſaffected to their Sovereign, and obſerving a Miſunderſtanding between him, and the Prieſts embrace this Opportunity as moſt favourable to the Execution of their Malice, and under a pretence of Zeal for the Church, make no ſcruple to lift up their Hands againſt the Lord's anointed. The Commonalty are

excited to this Impiety as to a Work of God, eſpecially when the chief Paſtor is puff'd up with a great Opinion of himſelf, and will not reſt quiet; 'tis miſerable to reflect what Calamities will hence enſue.

And we are not only capable of making this Conjecture in our Thoughts, which God inſpires us with; but it has very often been demonſtrated in fact in many Countries, and is particularly manifeſted in the Hiſtory of *Conſtantinople* down from the Reign of *Juſtinian* to this time. And the Pope effected ſo great things by this Means, he did not only overthrow the *Roman* Empire, and graſp a great part of it himſelf, but more than once has almoſt ſhaken the Power of other Dominions, and threaten'd them with the laſt Deſtruction. To ſay nothing of the like Contentions that have been amongſt us.

In a Synodical Spiritual Adminiſtration there is no place for ſuch a Miſchief; to wit, on the Preſident himſelf, the great and extravagant Applauſes of the People are not therein beſtow'd; nothing more than the Titles of Eminence and Reſpect: there are no high Opinions of him, nor can Flatterers exalt him with immoderate Commendations; for what is well done in ſuch an Adminiſtration cannot be aſcrib'd to the

* Preſi-

* Preſident alone: The Appellation itſelf of Preſident is not an arrogant one, for it denotes nothing more than one that preſides; for which reaſon he cannot think highly of himſelf, or others think ſo of him. And when the Nation is farther convinc'd that this Synodical Power is eſtabliſh'd by a Law of the Monarch, with the advice of his Senate, they will entirely acquieſce under it, and lay aſide all hopes of having their Seditions ſupported by the aſſiſtance of the Spiritual Order.

8thly, This good will farther accrue to Church and State from ſuch a Synodical Adminiſtration, that therein not only every one of the Aſſeſſors, but the Preſident himſelf, or he who preſides is ſubject to the Judgment of his Brethren, that is, to his College, if he is in any reſpect a notorious Tranſgreſſor; not as is done where one Eccleſiaſtick governs, for he is unwilling to be try'd by his Peers, the Biſhops, and ſhould he be compell'd hereto, the common People who conſider not, and but ill diſtinguiſh what is righteous Judgment, wou'd contemn or cenſure ſuch a Tryal. Hence it be-

* Predſadatel, one that ſits before, or in the Preſence of others,

comes neceſſary to ſummon a General Council againſt ſuch an impious Single-Ruler; which yet cannot be done in any Country without great trouble and expence, and at this time (whilſt the *Eaſtern* Patriarchs live under the Yoke of the Turk, and the Turks are more jealous of our Sovereign than formerly) it ſeems altogether impracticable.

9thly, Finally, ſuch a Synodical Adminiſtration will be as a School of Spiritual Improvement; for each Aſſeſſor, by the Communication of many and different Deciſions, Counſels and regular Reaſonings (ſuch as various Caſes require) will readily be inſtructed in Spiritual Polity, and by daily Exerciſe be ſo well practic'd in it, as to be perfectly qualify'd to miniſter in the Houſe of God, and afterward by an eaſy ſtep, from being of the Number of the Collegues or Aſſeſſors, be deſervedly themſelves advanc'd to the Dignity of the High Prieſthood. And thus, by God's aſſiſtance, Barbariſm will ſpeedily be baniſh'd from the Spiritual Order in *Ruſſia*, and we have good reaſon to hope for a thorough Reformation.

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The Second PART.

The Affairs which fall under this Regulation.

THE Affairs adjudg'd to come under the Cognizance of the *Spiritual College*, are of two Sorts.

The firſt kind of Affairs is common to the whole Church, both to the Spiritual and Temporal Orders of it, and to all Ranks and Degrees of Men, high and low, and to Perſons the moſt Indigent and Neceſſitous: wherein, Care ought to be taken that every Thing be done regularly, according to the Chriſtian Law; and whether any Thing is contrary thereto, or there is any Defect, or want of Inſtruction proper for every Chriſtian, we ſhall enquire preſently.

The ſecond Sort, is of Affairs which pertain to the particular Orders.

Theſe Orders are Five in Number,

I. Biſhops.

II. Presbyters, Deacons, and the inferiour Clergy.

III. Monks.

IV. Schools; and in them the Maſters and Scholars, and Church-Preachers.

V. Lay-Men, ſo far as they partake in Spiritual Inſtruction, with regard to regular and irregular Marriages, and other Affairs which may happen to them.

What is of Moment concerning theſe Particulars, is here ſubjoin'd in the following Order.

Affairs Common.

Here two Things are to be enquir'd, on the Subject of what is above propos'd.

Firſt, Whether every thing is done according to the Chriſtian Law? And what, and where any thing is done contrary to that Law?

Secondly, Whether Chriſtians are ſufficiently Inſtructed?

The following Points will contribute to ſatisfy the Firſt Enquiry,

1ſt, To examine the *Akathiſts* of modern Date, with the religious Services and Litanies,

nies, which in our Time have been compos'd in little *Ruſſia*, not a few: Whether they are made to agree with the Holy Scripture, or whether ſomething is not contain'd in them contradictory to the Word of God, or ſomething Incongruous and Superfluous?

2dly, To Decree, that thoſe numerous Litanies, however Orthodox, be not ſtrictly enjoyn'd; that whoever will, may uſe them in Private, but not in the Congregation, leſt in time they paſs into a Law, and grow a burden to Mens Conſciences.

3dly, To compare the Hiſtories of Saints; whether ſome of them are not lying Devices, relating what never was, or fabulous and ridiculous Stories, wholly oppoſite to the Chriſtian Orthodox Doctrine, and to diſapprove and diſcountenance ſuch Fables, and to diſcover the Lies that are deliver'd in them, for ſuch there are, manifeſtly lying Hiſtories, and contrary to ſound Doctrine. To inſtance, In the Life of *Euphroſyne* of *Pleskow*, the Conteſt about twofold ſinging of Hallelujah, is apparently a lie, and the invention of ſome Villain, wherein, beſides the miſchievous Notion of a double Hallelujah, are found the Hereſies of *Sabellius*, *Neſtorius*, and others: And tho' we ſhould ſuppoſe that Author to have tranſgreſs'd out of mere Simplicity, yet it would ill become a Spiritual College, to tolerate

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ſuch Conceits, and inſtead of wholeſome Spiritual Food, preſent Poiſon to the People, ſince, eſpecially the ſimple Folk, can ſcarce diſtinguiſh their Right-hand from their left, but firmly and pertinaciouſly maintain whatever they ſee written in a Book.

4thly, Thoſe Forgeries ought diligently and particularly to be enquir'd into, which engage a Man in a wicked Practice, or ſet before him an Image prejudicial to his Salvation; as for Example, That tells us, not to work on *Friday*, but to make a Holiday of it; that **Patnitſa* is angry with thoſe that do not keep her Feſtival, and perſecutes them with her greateſt Threats; alſo to Faſt on twelve ſtated *Fridays*, and this for the ſake of many Corporal and Spiritual Advantages. In like manner, to regard ſome Services of the Church, as more prevalent than thoſe of any other time, namely, the Noon-Day Service of the *Annunciation*, the Morning Prayers of *Eaſter* Sunday, and the Evening Service of *Whitſunday*. Theſe Inſtances are produc'd, tho' but a few, and theſe of the ſimpler Sort are

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* *Patnitſa* or *Friday*, ſeems to be the ſame with the *Venus* of the Heathen, and antiently worſhip'd by the *Ruſſians*; ſome Remains of which Superſtition are here taken Notice of, and in the fifth Section following.

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prejudic'd by them; but ſtrict Care muſt be had not only of a ſmall Number, but even of one Brother, leſt he be ſcandaliz'd for whom Chriſt died. Yet Doctrines there are of the ſame kind with theſe, which by reaſon of their Ignorance and Simplicity, ſeem Credible even to Perſons of the firſt Quality; and for that Cauſe, are moſt Miſchievous. Such is the Tradition of the *Pecherski* Monaſtery in *Kjoff*, that a Man interr'd therein ſhall be ſav'd, though he died without Repentance. And how widely theſe and the like Fables ſeduce Men from the way of Salvation, any Man with the leaſt Knowledge of Religion, and that uſes but an honeſt Conſcience, will readily confeſs.

5thly, There are yet to be found ſome unprofitable and miſchievous Ceremonies. It is reported, that in little *Ruſſia*, in the *Starodubski* *Polk, (or the Diſtrict of *Starodub)* on a ſet Holiday, they lead a Woman with her Hair diſhevel'd, under the Name of *Patnitſa*, and walk in an Eccleſiaſtical Proceſſion with her (if the Story is truly told) and at the Church the People reverence her with Preſents in hopes of ſome Benefit. Again,

* Polk or Regiment, ſo call'd, becauſe the Diſtrict of that City *Starodub*, is extended to as many Towns about it, as raiſea Regiment of 6 or 7000 Men.

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in another Place, the Prieſt with the People pray before an Oak, and the Pope (or Prieſt) ſhakes the Bough of that Oak over the People in bleſſing them. The Truth of this Paſſage ought to be enquir'd into, and whether the Biſhops of thoſe Places are acquainted with it. Where theſe or the like Practices prevail, the People are lead into manifeſt and groſs Idolatry.

6thly, To enquire concerning holy Relicks, where ſome ſeem to be doubtful, there is great Roguery in this pretence; to Inſtance, in ſome foreign Stories, the Body of the Proto-Martyr St. *Stephen*, lies interr'd in the Suburbs of *Venice*, in the Monaſtery of the *Benedictines*; in the Church of St. *George*, and at *Rome*, in St. *Laurence*, at the * Back of the City. Alſo innumerable are the Nails of the Croſs of Chriſt, and an immenſe Quantity of Milk from the moſt holy Mother of God, in *Italy*, and infinite number of ſuch like Fables. We are to examine whether there are not with us any ſuch idle Tales.

7thly, Concerning the Images of Saints, to Note what is written in the Oath of thoſe who are conſecrated Biſhops.

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* *Zagorodni* expreſſes the ſituation of the Church at the Back, or without the Town, from *Za*, beyond, and *Grad* or *Gorod*, a City.

8thly,

8thly, To take yet further Care, that no ſuch thing be done hereafter; becauſe we are told, that ſome Archierei, (High-Prieſts or Biſhops) to ſupport decay'd Churches, or for building of new ones, have order'd an Image to be ſhewn in a Deſart, or near a Fountain, and have, by a meer Invention, atteſted that Image to work Wonders.

9thly, The Cuſtom is evil, pernicious and ungodly to chant the Church Services with two, or many Voices; ſo as the Morning and Evening Prayers, portion'd out into many Parts, are all ſung together by ſeveral Perſons, and two or three or more Prayers are finiſh'd at once by a Number of Choriſters. This is done through the Clergy's lazineſs, and become a Cuſtom, but it is our Duty, to put a final Period to this kind of Worſhip.

10thly, This is alſo a ſhameful Practice, as Report goes, to ſend by Meſſengers Prayers in a Cap to People that live at a remote Diſtance. This we take Notice of by way of Memorandum, to know hereafter whether this is ſo or not, but we need not here enumerate all Errors. In a Word, that may be call'd by the Name of a vain Faith, which is redundant and contributes nothing to Salvation; is only a device of Worldlings to promote their own Intereſt, deluding the ignorant People, and like Snow-drifts ſtop-

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ing their Paſſage in the right Road of Truth. All this belongs to this Enquiry, as a common Calamity, becauſe too obvious in all the Ranks of Men; but ſome few things are only here remark'd by way of Example, to facilitate our Search about the reſt. *And this is the firſt Kind of Affairs Common.*

The ſecond Kind of Affairs Common as aboveſaid, is to examine, whether we have amonſt us, Inſtructions ſufficient for the Direction of Chriſtians.

For although it is evident, that the Holy Scripture contains in itſelf perfect Laws, and Precepts requiſite to our Salvation, as the Apoſtle ſpeaks, (2 *Tim.* iii. 16. 17.) *All Scripture is given by Inſpiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs. That the Man of God may be thoroughly furniſhed unto all good Works.* Yet becauſe many cannot read Books, and of thoſe that can, but few are capable of collecting out of the Scripture all that is principally neceſſary to Salvation, they therefore ſtand in need of the guidance of Men better qualified: Wherefore the Paſtoral Order, is appointed by God, to inſtruct out of the Holy Scripture the Flock committed to their Charge.

And becauſe in proportion to ſo populous a Church as this of *Ruſſia*, there are few Presby-

Presbyters who are qualify'd to deliver extempore the Doctrines and Precepts of the Holy Scripture, it is absolutely necessary to have some Books written in a brief, clear and intelligible stile, for the use of the meaner Sort; wherein may be compriz'd all that can be requisite for the People's Instruction, and to read these Books by Parts to the People in the Church, on Prophane and Holy Days.

And notwithstanding, there is already a Number sufficient of Books of this kind, as namely, the Homologia or Orthodox Confession; as likewise the Catechetick Discourses, and the Moral and Theological Orations of some great holy Fathers; yet this is a way of teaching difficult to all, especially to Men of lesser Capacities. For the Book of the Orthodox Confession is large, and therefore not easily read over by the unlearned, and wrote in a sublime stile, and therefore not intelligible by them. The Books likewise of the great Doctors, St. *Chrysostom*, *Theophylact*, and others, are wrote in the *Greek* Tongue, and are best understood in that Language; the *Slavones* Translation of them is obscure, and very difficultly understood, even by those that are most exercis'd in it, and wholly incomprehensible by the simple and ignorant. And more than this, their Explicatory Catechetick Discour-

Diſcourſes contain many ſublime Theological Myſteries, and many Things and Arguments which they were oblig'd to treat of in compliance with the different Inclinations of the People, and the Circumſtances of thoſe Times, which an ignorant Perſon of this time cannot poſſibly convert to his own uſe and benefit; and illiterate People ought very often to be inſtructed in what is the common Duty of all, and the particular Duty of every ſingle Man, according to his ſtation, and the relation he ſtands in to others. Moreover, it is impoſſible for all the Country Churches to have theſe Books, and in Towns the wealthy Churches can only be furniſh'd with them.

Some other Cure therefore muſt be thought of for this Malady, and the Remedy is this, That all Men know and be inſtructed in the principal Doctrines of our Faith, and in the Conditions of Salvation, as appointed by God; that they underſtand the Divine Precept, *To avoid Evil, and to do Good.* This is Inſtruction ſufficient for them, but if any one is perverſe and obſtinate, notwithſtanding this Knowledge, that he is himſelf inexcuſable before God, and no blame to be laid on the Prieſt who miniſters faithfully to his Salvation.

And therefore of neceſſity three ſmall Books are to be compos'd, one on the chief ſalutary

ſalutary Doctrines of our Faith, and alſo on the Divine Commandments contained in the Decalogue: a ſecond on the particular Duties of every Rank or Relation of Men: a third, to conſiſt of a Collection of inſtructive Sermons from ſeveral holy Doctors, treating on the fundamental Doctrines, and of Vices and Virtues, and the particular Duties of every Condition of Men.

The firſt and ſecond Books are to have their Proofs out of the Holy Scripture, but brief and intelligible to all. The third, out of the holy Fathers, confirming the ſame Doctrines as in the firſt and ſecond. The reading of theſe Books will be very well order'd in this Method; on a Sunday or a Feſtival, in the * Morning, read a ſmall portion out of the firſt Book, and after that a portion out of the ſecond; and the ſame Day at Service, † before Noon, read a Diſcourſe out of the third, on the very ſame Argument, which had been the Lecture in the Morning Service.

And by this Means one and the ſame Lecture being heard in the firſt Service, and repeated in the ſecond of the ſame Morn-

* In the Morning at two a Clock, this Service is call'd *Utrena.*

† From ten to twelve, and is call'd *Obedna.* The Afternoon, or Evening Service, is call'd *Vecherna.*

ing, will be much better impreſs'd on the Minds of the Hearers.

But ſo to proportion the Parts to be read, as the whole three Books may be read over every Quarter: That thereby the People may four times a Year have the neceſſary Points of Duty read to them, and be enabled to retain faithfully what they hear.

Be it known alſo, That Children may be taught in the firſt and ſecond Books from the time they firſt begin to read their Letters.

And though theſe Books will be three in Number, yet they may be bound up in one Volume, ſo as to come at a very ſmall Price; and Lovers of reading will not only make uſe of them in the Church, but read them in their Houſes with Pleaſure.

The Affairs of Biſhops.

We have ſpoken of Affairs *common*, and now add ſomething concerning the particular Duties of Biſhops, Presbyters, Monks, *&c.*

Of Biſhops.

The Particulars here following deſerve our Conſideration.

1ſt,

1ſt, Every Biſhop is to have by him the general and particular Councils, and to underſtand thoroughly what is commanded in them, relating not only to the Duty of his own Order, but of the whole Body of the Clergy, which is not to be done without diligent and conſtant reading.

2dly, Biſhops are indiſpenſably oblig'd to skill the Degrees of Lineal and Collateral deſcent, who may intermarry, and who not, according to the Law of God, in the 18th Chapter of *Leviticus*, or the Laws of the Church and of the Country, or Kingdom. This is their peculiar Province, which they are not to commit to the Care of any other Perſon about them, how well ſoever acquainted with Caſes of this Kind.

3dly, But becauſe the firſt and ſecond Duties aboveſaid, are not to be well underſtood without great Application to reading; and it being uncertain whether every one of them will love reading or no: an order therefore will be iſſu'd out of the Spiritual College to all Biſhops, that every of them have the Canons read at his Table, which concern himſelf; only this reading may be omitted on ſome great Feſtivals, or when ſome Honourable Gueſts are preſent, or for ſome other juſt reaſon.

4thly, If any difficult Caſe occurs, wherein a Biſhop is doubtful how to act, he muſt

take Advice in it, and write to ſome neighbouring Biſhop, or to ſome other judicious Perſon, and if he does not then receive Satisfaction, let him write his Caſe to the Spiritual College in the Metropolitan City of St. *Petersburgh*, clearly and fully with all its Circumſtances.

5thly, There are Canons which forbid Biſhops to abſent themſelves any long time from their Sees; (as is viſible to all in the Book of the Synod) but if ſome unforeſeen Engagement intervenes and detains them from their Dioceſes: For Example, their attendance on his Majeſty, or their Miniſtration in the Royal City, or ſome other legal Cauſe, or if a grievous Sickneſs comes upon them, which prevents their doing any Buſineſs at all. (for a ſick Man is conſider'd as tho' not preſent) In this caſe, beſides his uſual domeſtick Directors, a Biſhop ought to ſet over his Affairs ſome underſtanding Perſon of an unblemiſh'd Life, an *Archimandrite*, or *Egumen*, and give him ſome other ingenious Men, either Monks or Presbyters for his aſſiſtance; who by Letter may inform the Biſhop at a diſtance of the State of his Affairs, or verbally relate them to him that is ſick, if his Indiſpoſition will but ſuffer him to hear and attend to them.

And ſhould theſe his Coadjutors happen to be at a ſtand in any caſe how to reſolve it;

it; they are to write about it to the Spiritual College, in the manner as Biſhops themſelves are above directed to do.

6thly, The like Command, or Order, Biſhops are authoriz'd to give to *Archimandrites*, *Egumens*, Commiſſaries, and Pariſh Prieſts within their reſpective Dioceſes, when any violent Diſtemper ſeizes them, or any matter of moment keeps them out of their Monaſtery or Pariſh.

7thly, And if a Biſhop by a profound old age, or ſome incurable Diſeaſe, is reduc'd to the laſt extremity of weakneſs, and paſt all hopes of Recovery, and it is utterly impoſſible for him to diſcharge his Duty, the then Biſhop, beſides his conſtituting the aforeſaid Coadjutors to ſupply his place, muſt alſo write to the Spiritual College.

But if a Biſhop ſcruples to write this of himſelf, yet his Coadjutors are to write his Caſe; and the Spiritual College will determine what to do, either to ſend a Viſitor to that Dioceſe, or to conſtitute a new Biſhop.

8thly, A Biſhop is oblig'd upon Duty to do, and execute what he has promis'd upon Oath at his Conſecration, namely, with relation to Monks, that he ſuffer them not to ſtraggle abroad; that he prevent the building of Supernumary Churches where there are no People, that no lying Won-

ders be fictitiouſly aſcrib'd to the Images of Saints: Alſo, with relation to * Squawlers, and to the † Bodies of Perſons not well atteſted to be dead. and the like, that he take all this Care in theſe Particulars.

And for the more eaſy Execution hereof, a Biſhop ſhall give Orders, that in every City Inquiſitors, or Men of ſome Character and Diſtinction ſpecially appointed; as *Friskals* or general Officers, overſee all this, and make Reports to the Biſhop himſelf, if any ſuch Thing is any where found, on Pain of Excommunication for concealing it.

9thly, This will moſt of all contribute to Eccleſiaſtical Regulation, that each Biſhop in or near his Houſe, have a School for the Children of Prieſts, or for others that are deſign'd for the Prieſthood; and in ſuch Schools, muſt be an honeſt and underſtanding Maſter, who not only will teach Children purely, clearly and diſtinctly Honour and Honeſty, by Books,

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* Squawlers are Perſons that feign themſelves bewitch'd, ſcreeming and ſhrieking with the utmoſt Diſtraction, to move the Compaſſion of Spectators to give them Money; two or three of theſe Vagabonds were ſeverely whip'd, and their Impoſture detected by the late Emperor in *Moſco*, 1720.

† Bodies, this refers to the miſtakes of ſome charitable Perſons, who commiſerating the Circumſtances of ſuch as have not wherewithal to bury their Dead, are often impos'd upon, and told of the Deaths of Perſons that are yet alive.

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(which though abſolutly neceſſary, yet is not all that is requiſite) but he muſt teach them to underſtand and practice Honour and Honeſty, and if poſſible to get by heart the two foreſaid Books, and to repeat them extempore; namely, one which treats on the Doctrines of Faith, and the other on the Duties of all the Orders of Men; after theſe Books ſhall be given out to them, and if a Scholar is very dull, or though never ſo accute, if he grows Perverſe, Stubborn or invincibly Lazy, after a ſufficient Tryal of him, let him be diſmiſs'd out of the School, and depriv'd of the expectation of ever being a Prieſt.

10thly, Out of theſe Scholars alone, educated in the Biſhop's School (as ſoon as hereafter by God's Aſſiſtance there ſhall be a ſufficient Number of them) the Prieſthood ſhall be ſupply'd; or if a Monaſtick Life is their Choice, out of theſe ſhall be choſen *Archimandrites* or *Egumens*, againſt whom there is no ſtrong Objection to hinder their Advancement.

And if a Biſhop inveſts an illiterare Man of this School in the Prieſtly, or Monaſtick Order, and ſets aſide one who is learned without a reaſonable Objection, he is puniſhable for ſo doing; in what manner ſoever the Spiritual College ſhall think fit.

11thly, That Parents may not complain of the great Expence of Maſters, and of buying Books, and directing their Children that learn at ſome diſtance from their own Homes; it is expedient that the Scholars be fed and taught *gratis*, and that the Biſhops furniſh them with Books.

And in order to ſettle this method of Education, it is reſolv'd, to take from the chief Monaſtries in each Dioceſe, a twentieth Part of every Grane; and out of the Church Lands, where theſe Schools are, of every Grane likewiſe a thirtieth Part. And in proportion to the Number which ſuch a quantity of Grane ſuffices to Victual, and ſupply with other Neceſſaries, Cloathing excepted, let there be a proportionate Number of Scholars, with neceſſary Attendants.

And let the Biſhop ſupply the Maſter or Maſters with a Table and pecuniery Salary, out of the Archbiſhop's Treaſury, according as the Spiritual College ſhall ſettle the endowment of the Place.

12thly, This Collection out of the Monaſtery and Church-Lands, will not at all impoveriſh Churches or Monaſteries; if indeed, a due and faithful Oeconomy is but preſerv'd amongſt them, by giving to the Biſhop an Account annually, what quantity of each Grane has been gathered; and by the Biſhop's enquiry, where the Corn is lodg'd which remain'd over and above the neceſ-

neceſſary Conſumption of the Year paſt: and to this purpoſe the Spiritual College will keep Books of the Revenues and Diſburſements of the moſt noted Monaſteries in *Ruſſia*. But we ſpeak here of their uſual and daily Diſburſements, not of extraordinary Incidents, to wit, expences of Building or neceſſary Repairs, and the like; nevertheleſs their extraordinary Expences, the College muſt carefully inſpect and limit them, according to the occaſions of each Monaſtery, and the propotion of its Income.

13thly, And leſt Biſhops complain that it is a manifeſt hardſhip to them, to pay the Stipends of Maſters and Scholars, they are order'd to keep fewer Servants, and to build no more than neceſſary; (ſave Buildings of Profit, as Mills, *&c.*) and that they do not multiply their Prieſtly Veſtments, or their own Apparel, above what decency and the dignity of their Order requires.

But for their better Regulation of themſelves, they are referr'd to the Books of the Epiſcopal Revenues, which are kept in the Spiritual College. What remains to be ſaid of School-Maſters and Scholars, ſhall hereafter be deliver'd in its proper Place.

14thly, Let every Biſhop reflect on the Meaſure and Nature of his Dignity, and not think too highly of it. It is indeed a great Work, but the Honour of it little, as

is

is remarkably declar'd in Scripture. The Apoſtle checking the Pride of the *Corinthians*, boaſting of their Preachers, ſays, *That the Work of the Miniſtry has all its Succeſs and Fruit from God himſelf, working in the Hearts of Men*; *I* (ſaith he) *plant, and* Apollos *watereth, but God giveth the encreaſe*; and then he adds, as to this encreaſe no praiſe at all is due to Man, *Hereby not he that planteth is any thing, nor he that watereth, but God that gives the encreaſe.* And he there calls Miniſters the Servants of God, and the Stewards of his Myſteries, if they continue faithful in this Work. For the external Work only is Paſtoral, namely, *To Preach the Word, to be inſtant to Reprove, in Seaſon and out of Seaſon, and to diſpoſe the Order of the Holy Myſteries.* But the internal Work, which is to turn the Heart to Repentance and Newneſs of Life, is the Work of God alone, co-operating inviſibly by his Grace as by an Inſtrument, through the Word and the ſecret working of the Miniſtry.

But this is noted, to ſubdue the extravagant Pride of Biſhops, who in perfect health have their * Supporters, and ſuffer their

* A Man under each Arm as they walk'd abroad, or in religious Proceſſion, as the Cuſtom was but very lately.

Brethren

Brethren and Dependants to do homage, and to proſtrate themſelves to them with their Faces on the Ground; yet thoſe Adorers voluntarily and officiouſly lie proſtrate on the Ground before them, that by paying them an Honour which is not their due; they may ingratiate themſelves the more, and craftily conceal their open ambitious Aims and Villainous Practices.

15thly, The truth is, the work of the Miniſtry if well diſcharg'd, although external, is not a contemptible Work, but an Embaſſy from God; for God commands, that the *Elders who rule well be counted worthy of double Honour*, eſpecially they that *labour in the Word and Doctrine*, (1 *Tim.* v. 17) But yet this Honour is to be temper'd and moderated, not carried to an extravagant Height, as tho' equal to that of Kings. And a modeſt Biſhop will not court the Compliments of Prieſts, or extort Honour from his Dependants, but is ſatisfy'd with that which is freely given him.

16thly, The conferrence from hence is, that a Biſhop be not preſumptuous and precipitous, but patient and conſiderate in the Exerciſe of his Power in binding, *i. e.* in Excommunications and Anathemas. *God has given this Power*, (ſaith the Apoſtle) *for Edification and not for Diviſion*, (1 *Cor.* i. 10.) And the Intent of that Teacher of the Gentiles

tiles was, to deliver the *Corinthian* Offender *unto Satan for the Deſtruction of the fleſh, that the Spirit may be ſaved,* (1 *Cor.* v. 5.) To the right Adminiſtration therefore of this Power two Things are to be obſerv'd.

Firſt, What Crime can deſerve ſo great a Puniſhment.

Secondly, How a Biſhop is to proceed in inflicting this Puniſhment.

The Crime may be thus diſtinguiſh'd and defin'd; if a Man openly blaſphemes the Name of God or the Holy Scripture, or reviles the Church, or is a notorious Sinner, and not aſham'd of his Iniquity, but rather glories in it, and without a juſt Impediment or Excuſe, has omitted Confeſſion, and the Reception of the Holy Euchariſt for above a Year; or does any thing, in manifeſt Contempt and Ridicule of the Divine Law: Such a Perſon remaining obſtinate and inflexible, after repeated Admonitions, is deſervedly ſentenc'd to this Puniſhment; for he is liable to be excommunicated not only for his Sins, but for his profeſs'd and arrogant Contempt of God's Judgment, and the Church's Power, to the great Scandal and Offence of his weak Brethren, and which carries ſuch an evil influence along with it.

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But the Order or Proceſs of this Affair ſhall be thus regulated.

Firſt, The Biſhop ſhall ſend to him a Spiritual Perſon to tell him of his Offence privately, admoniſhing him with meekneſs to forſake it. And becauſe the Church is ſcandaliz'd by his open and inſolent Tranſgreſſion, the Miniſter ſhall entreat him on the firſt Holy Day enſuing, to confeſs his Repentance to ſome Spiritual Father to take an Admonition, and to receive the Holy Sacrament in ſight of the People in Token of Converſion; that the Scandal may be remov'd, and he never return again to his Vomit. And if the Offender is hereby humbled, and does what is required of him, the Biſhop has regain'd a Brother, and needs do nothing more.

But if this Meſſage proves unſucceſsful, let the Biſhop after ſome time invite him civilly to come to himſelf, and repeat to him in private the ſame Inſtruction, none being preſent ſave the Miniſter alone who had been ſent to him; and if he obeys, a Brother is recover'd.

But if after this Invitation he does not go to the Biſhop, the Biſhop ſhall again ſend to him the ſame Miniſter, with other worthy Perſons both Clergy and Laity, and with his ſpecial Friends to admoniſh him in the

the ſame manner as at firſt; and here, if he ſubmits and does as directed, the Proceſs is ended.

But if he is yet ſtubborn and inſolent, the ſame Meſſage may again be renew'd.

And if all this is to no purpoſe, then the Biſhop ſhall order a Proto-Deacon on ſome Holy Day to publiſh to the People in the Church theſe, or ſuch-like Words,

A Perſon, known to you, (*M. N.*) by ſuch or ſuch a notorious Sin ſcandalizes the Church, and is evidently a Contemner of the Divine Wrath, and hath more than once rejected with Ridicule the repeated Inſtruction of Paſtors. Therefore your Miniſter (*M. N.*) does earneſtly implore your Compaſſion jointly to pray for him to the moſt merciful God, to mollify his hard Heart, to give him a clean Heart and incline him to repent. And ye who are moſt converſant with him, do ye every one of you apart, or in Company, admoniſh and beſeech him with all tenderneſs to bring forth Repentance. And let him know, that if he continues incorrigible and contumacious till ſuch a time, (which time will be appointed by a Decree) he will be excommunicated out of the Church.

And if he perſiſts after all this in his obſtinacy and tranſgreſſion, the Biſhop muſt not yet proceed to Excommunication, but firſt

firſt write an Account to the Spiritual College of all that he has done; and when he has receiv'd the conſent of the College in writing, he ſhall deliver the Offender over to Anathema, appointing ſome ſuch Form as follows, and commanding the Proto-Deacon to read it in the Church before the Congregation.

Becauſe this Man (*M. N.*) known to you, has by ſuch or ſuch, his open violation of the Law of God ſcandaliz'd the Church, and hath made ſlight of the repeated Exhortations and Admonitions of Paſtors, leading him to Repentance.

(Then follows his Excommunication out of the Church, if he does not repent, manifeſting in the Ears of the People, that the Reprobate hath hitherto perſever'd in his Obduracy, giving no Signs of his Amendment.)

Wherefore, Our Paſtor, by Virtue of the Command and Authority which Chriſt our Lord has given him, doth eject him out of the Chriſtian Communion, and cutts him off as a uſeleſs Member from the Body of Chriſt's Church, declaring to all the Faithful concerning him, that henceforth he does not partake of the Divine Benefits procured for us by the Blood of our Lord and Saviour Jeſus Chriſt, ſo long as he does not truly and heartily repent.

And

And therefore he is forbid and * disqualify'd to enter into the Church, most of all uncapable of being a Partaker in the sacred and venerable Mystery of the Eucharist, and the other Holy Mysteries and Ecclesiastical Rites, either in the Church or at his own Home, or elsewhere.

And if he comes into the Church clandestinely, or openly by Force, which is highly penal, much more if he covertly or forcibly presumes to partake of holy Mysteries.

The Priests are constantly to oppose his entrance into the Church, and if they cannot repulse him, to omit all the Services of the Church, but Prayers, till he goes out. Also no Priest must visit him with Prayer, Benediction, and the Holy Mysteries, upon Pain of Deprivation.

But be it known to all, that he (*M. N.*) himself, in his own proper Person, alone is subject to this Anathema, not his Wife or Children, or any of his Domesticks, unless they follow him in his Iniquity; and notwithstanding this Excommunication pas-

* In the Original, *non benedictus illi introitus in Ecclesiam*, ingress into the Church is not blessed or sanctify'd to him, which is done by Incense, which the Priest casts about in the Church, and at every Door of it; he is therefore disqualify'd to enter in, because not sanctify'd by that Rite of Incense.

sed

ſed upon him, dare impudently and publickly vilify the Church of God.

This, or ſome ſuch Form of Anathema, is order'd by a Decree of the College, to be, after reading, affix'd to the Doors of the Cathedral, or of the other Churches throughout the Dioceſe: The College ſo decrees.

After this, if the Perſon excommunicated comes to a Senſe of his Fault, and is diſpos'd to repent of it, that he teſtify to the Biſhop his Repentance himſelf, as becomes him, or if he cannot do this by himſelf, that he do it by the aſſiſtance of other good Men with all Humility, publickly in the Church; and confeſſing his Sin and arrogant Contempt beg Abſolution. And at the ſame time the Biſhop is to propoſe theſe Queſtions to him; Whether he repents out of a ſincere Deſire of the Pardon of his Sins, being afraid of the Wrath of God, and imploring the Divine Mercy? And whether he believes that the Paſtoral Power of binding and looſing is not only uſeful, but authoritative, operative and awful? And whether he promiſes to be hereafter an obedient Son of the Church, and that he will not contemn Epiſcopal Power? And according to his Anſwers made in the hearing of the Congregation, the Biſhop ſhall direct him to have a firm truſt in God's Mercy con-

ferr'd on penitent Offenders, through the Death of our Saviour, and read over him the Abſolution. Let him alſo inſtruct him how to amend his Life, (the Form of Inſtruction will be compos'd hereafter) and appoint him on ſome ſpecial Holy Day, after Confeſſion in the Preſence of his Spiritual Fathers, to come to the Reception of the Holy Euchariſt.

And if the excommunicated Perſon continuing impenitent, perſeveres yet in Contempt of the Church's Cenſure, and in Oppoſition to the Biſhop, or to any other Paſtor, then ſhall the Biſhop prefer a Petition to the Spiritual College againſt him; who after they have examin'd the truth, ſhall immediately requeſt a Judgment and Execution of the proper Civil Power, or of his Imperial Majeſty himſelf.

Only this the College ſtrictly commands, that Biſhops neither excommunicate nor abſolve for their own Lucre, or any other Kind of Self-Intereſt; but in this important Affair not ſeek their own, but what is Jeſus the Lord's.

This way of Proceſs in Excommunications is regular, agreeable to the Word of God, and not obnoxious to Cenſure and Reflection.

And the Diſcourſe hitherto relates only to Anathema, which is an Execration, a Puniſh-

Puniſhment equal to Death. For a Man by Anathema (this great Excommunication) is cut off from the rational Body of Chriſt, that is, from the Church, ſo as not to be any longer a Chriſtian, being alienated from the Inheritance of all the Bleſſings which are purchas'd for us by the Death of our Saviour, as is manifeſt from the Word of God, *Let him be to thee as an Heathen and a Publican*; and *ſuch a one ought to be delivered up to Satan, &c.*

But there is in Holy Church a leſſer Chaſtizement, call'd a Separation or Prohibition, whereby the Church does not openly deliver up a Sinner to Anathema, nor excommunicate him out of the Flock of Chriſt; but only humbles him by a temporary Reſtraint from Communion with the Faithful in the common Prayers; does not ſuffer him to enter into God's Houſe, and for ſome time forbids him to partake of the Holy Myſteries. In brief, a Man under the Sentence of Anathema is to be compar'd to a Perſon dead; but under a Separation or Prohibition, is the ſame as a Man taken under an Arreſt.

Examples of both theſe, the greater and the leſſer Puniſhments, are to be ſeen * in

* *Viz.* The Seven Councils which are receiv'd in the *Greek* Church.

I.

the Eccleſiaſtical Councils, wherein Hereticks are anathematiz'd, and Tranſgreſſors of their Canons are puniſh'd only with a Separation or Prohibition.

A Crime ſubject to the leſſer Puniſhment, namely, of Separation, is ſome great and open Sin, but not of that high and heinous Nature as what we have juſt now treated of above: For example, when a Man lives in a diſorderly and ſcandalous manner, has long abſented himſelf from * Divine Service, openly injures or ſlanders an honeſt Man without asking his Pardon. Such Offenders the Biſhop himſelf, or by ſome o-

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I. That of *Nice* againſt *Arius*, in 325.

II. At *Conſtantinople* againſt *Macedonius*, in the Reign of *Theodoſius*, *Anno.* 381.

III. In the Reign of *Theodoſius* minor, in the *Aſiatick Epheſus*, againſt *Neſtorius*, Patriarch of *Conſtantinople*, *Anno.* 431.

IV. In the Reign of *Marcian*, at *Calcedon*, *Anno.* 451, againſt *Dioſcorus* and *Eutyches*.

V. In the Reign of *Juſtinian*, in *Conſtantinople*, the 2d Council, *Anno.* 553, againſt *Origen*, &c.

VI. In the Reign of *Conſtantine* the IVth, *Pogonatus*, a 3d Council in *Conſtantinople* and in *Trullo*, *Anno.* 680, againſt the *Monothelites*.

VII. In the Reign of *Conſtantine* and his Mother *Irene*, in *Nice*, a 2d Council, *Anno.* 787, for Images.

* *Tſerkovnago Penia*, Eccleſiaſtical Singing; but I chuſe to tranſlate the Words Divine Service, which may otherwiſe be call'd Church-Singing, or Chanting, becauſe the greateſt Part of their Church Service is perform'd by chanting or ſinging.

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ther Miniſter, muſt exhort to give manifeſt Proofs of Repentance; and if they will not do this, tho' their Pride and Contumacy does not appear to be very great, yet he may humble them by a Separation, without thoſe ſeverer Declarations by a Proto-Deacon, and only write a ſmall Memorandum of the Crime of the Offender, and of his Separation. And in this Caſe a Biſhop is not under the neceſſity of writing to the Spiritual College for their conſent; he has Authority and Power to do thus much of himſelf; only he muſt not gratify his Paſſion in what he does, but act with the utmoſt care and caution. Shou'd he ſeparate an innocent Man, and that Man applies himſelf to the College for Juſtice againſt him, the Biſhop ſhall be puniſh'd, as the Spiritual College ſhall determine.

17thly, It has been above requir'd in the 8th Section, That Biſhops obſerve whether the Presbyters and Monks, *&c.* in their Dioceſes, obey and keep the Laws which relate to them, and that they have Fiskalls (or Inquiſitors) to inſpect their behaviour. Yet becauſe this is not ſufficient; for thoſe Fiskalls may probably conceal many Miſdemeanours out of Reſpect to their Benefactors, or for the ſake of Bribes: It is the Biſhop's Duty once a Year, or once in two Years, to go about and viſit his Dioceſe;

beſides many others, the Apoſtle St. *Paul* is a great Example of this Practice, as is manifeſt in the 14th Chapter of the Acts of the Apoſtles, *Verſes* 21, 22, and in the 15th *chap. v.* 36. *Rom.* 1. *v.* 11, 12. 1 *Cor.* 4. *v.* 18, 19. 1 *Theſ. c.* 3. *v.* 2. 2 *Theſ. c.* 3. *v.* 10.

That this Viſitation may be better held, the following Rules are neceſſary.

1ſt, The Summer Seaſon ſeems more convenient to Viſit in, than the Winter; for this very reaſon, becauſe there are not ſo many Wants in Summer, of Food and other Neceſſaries, as in Winter, to retard the Biſhop himſelf, or oppreſs the Churches that are viſited; there is then no want of Hay, and ſmall uſe of Wood; Bread, Fiſh, and Horſe-Provender are cheaper, and the Biſhop can accommodate himſelf a while with his Retinue, in any Building in the Field, near a Town, and not give the leaſt trouble or Expence to the Miniſters and Magiſtrates of the Place, eſpecially where a City is impoveriſh'd.

2dly, The ſecond or third Day after his Arrival, having convene'd the City and Country

Country Clergy, the Biſhop * ſhall read the Liturgy; and after this Service is ended with all the Prieſts he ſhall chant the Prayers for the Health and Proſperity of our moſt Potent Monarch, for the Regulation and Eſtabliſhment of the Church; for the Converſion of a Sinner; for good Weather; for a plentiful encreaſe of the Fruits of the Earth, &c. And a ſpecial Canon ſhall be compos'd to anſwer all Occaſions.

3dly, When this Chanting (or Service) is ended, he is to preach a Sermon to the Clergy and People on true Repentance, and the Duties of every Order, eſpecially the Sacerdotal. And there on the Spot he ſhall require and exhort every one to propoſe to him his Spiritual Wants and Doubts to be reſolv'd; and alſo whatever is any where obſerv'd to want a Regulation amongſt the Clergy. And becauſe every Biſhop is not learned enough to compoſe a ſet Diſcourſe, the Spiritual College therefore will frame ſuch a Charge as the Biſhops ſhall repeat in the Churches which they Viſit.

4thly, The Biſhop may enquire privately of the inferior Clergy, or of any other Perſon, concerning the Lives of Presbyters and

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* *Swaſchenu Liturgiu ſoverſhit*, he cloſes or finiſhes the Prieſtly Liturgy, becauſe the Holy Sacrament is then adminiſter'd only to the Prieſts.

Deacons. And though it is not fit he ſhould preſently give Credit to every Information, yet this will open a way for a more ready Enquiry and Regulation.

5thly, Till ſuch time as the Biſhop has diſpatch'd the Affairs brought before him, he is neither to make nor receive Viſits, leſt he be overcharg'd with Feaſting; or at leaſt draw upon himſelf the Imputation of an arbitrary and partial Judge.

6thly, If a Matter comes before him which cannot be ſpeedily decided by reaſon of the Abſence of Witneſſes, or ſome other Obſtruction, that he write down the Buſineſs, and lay it aſide to be regulated at his own Houſe; and therefore, that he make no long Stay in any one Place, to have time to viſit his whole Dioceſe.

7thly, If a Biſhop will give Entertainments, he muſt do it at his own Expence, and not expect Contributions from his Clergy or Monaſteries; and he is not excuſable if he falls into Poverty, becauſe he is under no Obligation, but at his own Pleaſure to give Invitations, or let them alone.

8thly, Other Affairs and Proceedings, both of Prieſts and Pariſhioners, may poſſibly be conceal'd from the Biſhop, though known to the People; of which he is to get Intelligence as privately and artfully as he can.

But it is not poſſible to conceal ſuch a Paſſage as this, Whether the Prieſt on Holidays, reads the Catechetick Books which we have above deſcrib'd? Or whether any one neglects to read them through Lazineſs? Whom let him reprove in preſence of other Prieſts, according to our Decree.

9thly, The Biſhop ſhall enquire of Prieſts, or of other People, Whether Superſtition is any where practic'd? Whether there are Squawlers? Whether for filthy lucre's ſake, counterfeit lying Wonders before Images, at Wells or Fountains? *&c.* And he ſhall prohibit ſuch villainous Practices, threatning Excommunication to obſtinate Gainſayers.

10thly, If there are neighbouring Monaſteries, it is better to take an Account of their Diſcipline and Behaviour from the Secular Prieſts and Laity, than from Monks; for this is an Article of Enquiry.

11thly, And leſt a Biſhop ſhould not carry in mind the Particulars of Enquiry which he is to make in the viſited Monaſteries and Churches, he may take along with him in writing, the Duties of Monks and Prieſts, which hereafter follow.

12thly, The Biſhop ought to command his Servants to behave themſelves orderly and ſoberly in the Cities and Monaſteries which he viſits, and to committ no Outrage; eſpecially not to exact of Monks and

Popes

Popes too great a Quantity of Meat and Drink for themſelves, or of Provender for their Horſes; eſpecially, that they attempt not to rob, on the Pain of being ſeverely chaſtiz'd: For the Servants of Biſhops are uſually a diſſolute Herd; and where they obſerve their Lord to have any Authority, like wild *Tartars*, they impudently fall to Pillage.

13thly, Be it known to every Biſhop, what Degree ſoever he is of, whether Biſhop, Archbiſhop, or Metropolitan, that he is ſubordinate to the Spiritual College as to the ſupreme Power, being oblig'd to obey its Orders; to ſubmit to its Judgment, and acquieſce in its Decrees. And therefore if he has a Quarrel with another Biſhop his Brother, who has injur'd him, he muſt not avenge himſelf, neither by Reproaches, nor by a Publication of the Injury how true ſoever, or by engaging great and powerful Perſons, either Spiritual or Temporal, to chide and reprove him; leaſt of all ſhall he preſume to excommunicate the Biſhop his Adverſary, but repreſent the Damage he has ſuſtain'd in an Indictment againſt him to the Spiritual College, and there ſue for Juſtice.

14thly, Conſequently, every Archimandrite, Egumen, Steward, Pariſh-Prieſt; alſo Deacons and the inferior Clergy are free

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to ſue their Biſhop in the Spiritual College, if they have ſuffer'd any great Injuſtice by him. And if a Man is not ſatisfy'd with the Judgment of his Biſhop, he is at liberty to make an Appeal, *i. e.* to refer the Affair to the Judgment of the Spiritual College; and a Biſhop is oblig'd to allow this Privilege to all ſuch Petitioners and Inquiſitors againſt himſelf, and not to reſtrain or threaten them, nor when they are gone to the Spiritual College, * ſeal up or gutt their Houſes.

But leſt a great many ſhould hence take occaſion of Irreverence and Diſreſpect to their Paſtors, the Spiritual College will puniſh thoſe very ſeverely who ſhall preſume to give their Paſtors the trouble of a falſe Accuſation, or without juſt provocation form an Appeal againſt them from the Biſhop's Court to that of the Spiritual College.

15thly, Finally, 'tis the Duty of every Biſhop twice a Year, (or as often as the College ſhall direct) to ſend a Report to the College, *i. e.* a Notification of the State and Behaviour of his Dioceſe, whether all

* 'Tis the Practice of this Country not only to lock up the Doors of their Houſes on ſome Occaſions, but for greater Security ſake clap a Seal on the Lock, which effectually excludes all, ſave the Perſon whoſe the Seal is.

is well, or there is ſome Irregularity which he is not able to correct, and what it is that prevents him.

And tho' all is well, the Biſhop muſt nevertheleſs ſignify to the College, namely, That, glory to God, all is well; but if the Biſhop has notify'd all to be well, and it is after found that Superſtition, Immorality, and Prophaneneſs, are publickly practic'd within his Dioceſe, and it appear, that the Biſhop knew this, but conceal'd it without making a Report to the College; the College ſhall iſſue out a Summons againſt him to be try'd in their own Court, and after a ſufficient Reprimand, inflict the Puniſhment appointed in that Caſe.

School-Houſes, Maſters, and Scholars, and Church-Preachers.

IT is manifeſt to the whole World, that whatever was the Degeneracy and Feebleneſs of the *Ruſſian* Soldiery, whilſt it was under no regular Diſcipline, it is now improv'd exceedingly, and become, beyond expectation, great and formidable from the time our moſt Potent Monarch, his Imperial Majeſty *PETER* the Iſt, inſtructed it in the Principles and Art of War by his excellent Rules and Regulations. The ſame

Obſer-

Obſervation holds alſo good, with Regard to Architecture, Phyſick, Political Inſtitution, and all other Arts and Sciences.

And the ſame is obſervable in the Government of the Church. Whilſt the Light of Inſtruction is wanting in it, 'tis not poſſible the Church ſhould have any good Diſcipline; 'tis indeed impoſſible it ſhou'd be without Diſorder and many ridiculous Superſtitions, yea even without Schiſmatical and extravagantly wild Hereſies.

Many People talk fooliſhly, that Learning is the Cauſe of Hereſies. For beſides the ancient Hereticks, *Valentinians*, *Manichees*, *Cerinthians*, *Eutychians*, *Donatiſts*, &c. who like *Dæmoniacks* ran furiouſly mad out of Preſumption and Folly, and not becauſe of their Learning; whoſe Stupidity *Irenæus*, *Epiphanus*, St. *Auſtin*, *Theodoret*, and others, have ſufficiently expos'd: our *Ruſſian Roskolſticks* (or *Schiſmaticks*) become undoubtedly ſo hardily diabolical through their Ignorance and Simplicity. And tho' out of learned Men have been compounded Arch-Hereticks, ſuch as *Arius*, *Neſtorius*, and ſome others; yet their Hereſies had their Birth not from their Learning, but their ſhallow Underſtanding in the Holy Scriptures, and grew and got ſtrength from their Wickedneſs and Pride, which wou'd not permit them to change their ſottiſh Sentiments,

even

even in ſpight of Conſcience, after they were come to the Knowledge of the Truth. And although by their Learning they are enabled to form Sophiſms, *i. e.* crafty Arguments to conceal their Opinions; nevertheleſs he that fooliſhly aſcribes this Miſchief to Learning, will be conſtrain'd to confeſs that when a Phyſician adminiſters Poiſon to his Patient, the Knowledge of Phyſick was the Cauſe of it; or when a Soldier taught and diſciplin'd, does ſecretly or openly commit Violence, that martial Diſcipline is culpable for that Violence; and if we look through Hiſtory, as through a Perſpective on the paſs'd Ages, we ſhall ſee the State of Things much worſe in the dark Times of Ignorance, than in thoſe that were illuminated with Learning.

Biſhops were not ſo haughty up to the fourth Century as afterwards, when they grew inſufferably arrogant, particularly the Biſhops of *Conſtantinople* and *Rome*: to wit, in the firſt Ages Learning flouriſh'd, in the latter it declin'd. But had Learning been prejudicial to Church or State, good Chriſtians would neither have taught it, nor permitted the teaching of it to others; whereas we ſee that all our primitive Doctors not only taught the Holy Scriptures, but the Philoſophy of the Gentiles, and beſides many others; thoſe moſt glorious Pillars of the Church

Church wrote in Defence of Gentile-Learning, as namely, *Basil* the Great, in his Catechetick Discourses; St. *Chrysostom* in his Books of a Monastick Life; *Gregory* the Divine, in his Discourses against *Julian* the Apostate. And much more might be said on this Subject, were we only design'd to prosecute this one Topic.

For Learning is good and fundamental, and as it were the Root, the Seed, and first Principle of all that is good and useful in Church and State; but Care must be taken strictly, that it be really good and fundamental Learning.

For there is a Sort of Learning which is undeserving of the Name, and yet is mistaken for true Learning by Men in other Matters knowing enough, but ignorant in this particular.

'Tis usual with many to put these Questions: Of what School was such a One? And if he is said to have been in that of Rhetorick, in the Philosophy or Theology-School, for the bare Name's sake, they make him a great Man, wherein they err very much; for all are not good Scholars that have had good Masters; some through want of Capacity, others through their own Lazineſs, much more when the Master is not very well skill'd, or even not at all in his Business.

But

But it is remarkable, that from the 5th Century to the 14th, *i. e.* for a Space of nine hundred Years, throughout *Europe*, all kind of Learning was at a very low Ebb, and almoſt loſt. So as in the very beſt Authors of thoſe Times, tho' we may diſcover a great Smartneſs of Wit, yet they do not affect us with a ſtrong Light.

After the 14th Century inquiſitive and more learned Men ſhew'd themſelves, and by Degrees many Univerſities flouriſh'd, greater in Privileges and Power, than in any Age from the Time of *Auguſtus Cæſar*. However, many Schools remain'd yet in their former Dregs, inſomuch, that therein Rhetorick, Philoſophy, and the other Sciences were mere Names, but did not exiſt in fact. The Reaſons hereof are many, which for Brevity's ſake are not here recited.

Men indeed that have only a Taſte for ſuch an Imaginary, and as we may call it drowzy Learning as this, are of all the unlearned the greateſt Idiots; for whilſt they are wholly involv'd in Darkneſs, and groſly ignorant, they fancy themſelves complete, and poſſeſs'd with a Conceit of knowing all that is poſſible to be known, are not to be perſuaded to have a value for Books or Improvement in them. Whereas, on the contrary, a Man enlighten'd with true Learning is never ſatiated with Knowledge, nor

ever

ever deſiſts from the Purſuit of it, ſhou'd he even live beyond the Age of *Methuſalem*.

This is beyond Doubt evident, that the aboveſaid ill-grounded Sciolifts are not only a uſeleſs Herd, but miſchievous to the Communities both in Church and State, they are abjectly ſubmiſs to Powers, but with a crafty Deſign to ingratiate themſelves with them, and to gain Promotion, they deſpiſe their Equals; and if a Perſon is eminent for Learning, they uſe their utmoſt Diligence to diſparage and defame him in the Ears of Prince and People: being prone to Faction they conceive great Hopes, when they act the Divines, 'tis odds but they fall into Hereſies, betray'd eaſily into them by their Ignorance; and ſo reſolute to hold an Opinion eſpous'd, that they perſuade themſelves there is nothing but what they have a perfect Knowledge of; but 'tis a conſtant Maxim with Men of Wiſdom, that it is the Property of a wiſe Man to change an Opinion.

This it is judg'd reaſonable to premiſe, that in caſe it is his Majeſty's pleaſure to found an Academy, it is decreed that the Spiritual College appoint the Maſters at firſt, and direct them in what parts of Learning they are to teach, leſt the Royal Bounty ſhould prove fruitleſs, and a ridiculous Diſ-

appointment follow inſtead of a real Benefit.

And to a prudent and juſt Regulation, theſe Rules are neceſſary.

1ſt, Many Maſters are not neceſſary in the beginning, one or two are ſufficient for the firſt Year, who are to teach grammatically, that is, by Rules of Grammar, the underſtanding of the *Latin* or *Greek* Tongues, or *of* both *Languages.*

2dly, The ſecond and third, or more Years, as they advance in higher Degrees of Learning, without laying aſide the Method of the firſt Year; for the ſake of new Scholars a greater Number of Maſters may be added.

3dly, Thirdly, to examine thoroughly the Qualifications of a Candidate for a School in the particular Science he profeſſes; for inſtance, wou'd we know his Skill in the *Latin* Tongue; we muſt require him to tranſlate a Piece of *Ruſs* into *Latin*: in like manner to turn *Latin* into *Ruſs*, out of ſome good Author in that Language, and Men learned in both Languages are to peruſe and approve his Tranſlation. And it will preſently appear whether it is exact or indifferent, or very mean, or ſtark nought. And there are proper Methods of Examination of the other Sciences, which may hereafter be particularly deſcrib'd.

4thly,

4thly, And although he be found deficient in the requiſite Part of Learning, yet his Capacity may be diſcover'd; and 'tis poſſible to know whether through Idleneſs or a bad Maſter he has not attain'd it, and we require him, if he is deſirous to be a Maſter, to be himſelf taught half a Year, or a Year, in Authors approv'd for that Science. But this Method is only to be taken during the want of Maſters, and it were happy for us were we ſupply'd ſufficiently with Men better qualify'd.

5thly, We order Maſters choſen and well qualify'd, to teach their Scholars at firſt in the moſt compendious, but the plaineſt Method, the nature of the Science under Conſideration; for example, Grammar, Rhetorick, Logick, or the like. And this Perfection we wiſh them to attain in every part of their teaching, to have a ſpecial Regard to the Genius and Inclination of their Scholars to this or that Study, and adapt their Inſtructions accordingly, and obſerve their daily Improvements, as alſo their Deficiences.

6thly, To chuſe the beſt Authors in every Science, which are approv'd of in the moſt celebrated Univerſities: as in *Paris* by the Command of King *Lewis* the IVth, a *Latin* Grammar compriz'd in ſo few Words, yet ſo very full, that an ingenious Scholar

may be expected to learn by it perfectly the *Latin* Tongue in a Year's time; whilſt amongſt us it is hardly compaſs'd in 5 or 6 Years. Hence the Reaſon is eaſily collected why our Students going out in Philoſophy and Divinity are ſcarce able to tranſlate in a tolerable *Latin* Stile. Selecting therefore, as is ſaid, the beſt Authors in Grammar, Rhetorick, and in the other Sciences, we ſhall make a Preſent of them to the Univerſity, and require thoſe and no other Helps to be made uſe of in Schools.

7thly, In Theology we particularly require the ſummary Doctrines of our Faith, and of the Divine Laws to be taught. Let the Præceptor in Divinity read the Holy Scriptures, and be ſo well inſtructed in the Laws of them, as to underſtand perfectly the true Senſe and Scope, and Interpretation of the Scriptures, and to confirm each Doctrine with Scripture Proofs. And as a good Help hereto, let him read diligently the Books of the Holy Fathers, ſuch of them eſpecially as have wrote on ſet Purpoſe on the Doctrinal Parts (being compell'd thereto by the Schiſms that happen'd in the Church) with Warmth againſt the oppoſite Hereſies; for the primitive Doctors treat eſpecially of Doctrinal Points; one writes on one Doctrine, another on another; to inſtance, on the Myſtery of the Trinity

Gregory

Gregory Nazianzen in his five Theological Orations, and St. *Auguſtin* in his Books on the Trinity and the Divinity of the Son of God. Beſides theſe, the great *Athanaſius* in his five Books againſt *Arian.* On the Divinity of the Holy Ghoſt *Baſil* the Great in his five Books againſt *Eunomius.* On the Perſonality of Chriſt *Cyril* of *Alexandria* againſt *Neſtorius.* Concerning the two Natures in Chriſt, the ſingle Letter of *Leo*, Pope of *Rome*, to *Flavianus* Patriarch of *Conſtantinople*, is ſufficient. Concerning the Sin of our firſt Parents, and concerning Divine Grace *Auguſtin* in many Books againſt *Pelagius*, *&c.* Hereto alſo are eſpecially beneficial the Acts and Decrees of Oecumenical and Provincial Councils. Theology taught by ſuch Maſters out of the Holy Scripture can do no Harm, and tho' a Divine may take along with him the Aſſiſtance of modern Teachers of a different Perſuaſion, yet muſt he not take his Doctrines from them, or depend on their Expoſitions, but take their Manuduction as far as they take their Arguments from Scripture and the primitive Fathers; eſpecially in Points wherein they of other Religions concurr with us, only we muſt not too eaſily come into their Sentiments, but examin well whether ſuch or ſuch a Word occurrs in the Scripture, or in the Books of the Fathers?

And whether it bears that Import as they underſtand it? For very often thoſe Gentlemen falſify, and advance Novelties, and frequently pervert the Truth of an Expreſſion. We ſhall only here remark one Inſtance, the Lord's Speech to *Peter*, *I have prayed for thee that thy Faith fail not.* Spoken of *Peter* perſonally, of the very Perſon of *Peter*. But the *Romans* apply it to their Pope, inferring from hence that the Pope cannot err from the Faith if he would. A Teacher therefore of Theology is not to form his Inſtructions, nor to teach by the Explications of Foreigners, but by his own Knowledge and Experience, and he ought now and then to take a proper Opportunity of ſhewing his Scholars in Books, that they have been rightly inſtructed, and that they have no Reaſon to queſtion either the Judgment or Veracity of their Maſter.

8thly, By the way be it here remember'd, together with the Reaſons of the Advice above, that there ought to be a ſufficient Library in Schools; for an Academy without a Library, is as it were a Body without a Soul, and a competent Library may be purchas'd for two thouſand * Rubles.

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* A Ruble is near equal to an Engliſh Crown.

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The Maſters are allow'd a free uſe of the Library every Day and Hour, only the Books muſt not be taken out of their Cells, but read in the Seats of the Library itſelf. But the Library is only to be open for Scholars, and others, on ſtated Days and Hours.

They that skill Languages may go into the Library at a ſett Hour, or on a certain Day, according to their Office, and at other times at Pleaſure, and on ſpare Hours. A Maſter muſt examin each Scholar diſtinctly, What Author he reads? And what he has wrote? And if there is any thing he does not underſtand the Maſter muſt explain it to him. This is an excellent Method, and will as it were transform the Man into a quite other Perſon, tho' he was never ſo rough and rude before.

9thly, In teaching School-Learning, this ſeems very much to ſhorten the work of Maſters, that ſome Sciences and Arts, two or three together, may be deliver'd at one Time, and with one Labour: For Example, a Maſter who teaches Grammar may therewith teach Geography and Hiſtory, becauſe Exerciſes muſt neceſſarily be perform'd according to the Rules of Grammar, that is, I am to be exercis'd in tranſlations out of my own Language into ſome other, which I am learning; and on the contrary, out of that other Language into my own. It is

poſſible to require of Scholars to tranſlate in Parts Geography, or prophane Hiſtory alone, or Eccleſiaſtical, or both theſe Sciences alternately.

However, becauſe an Hiſtorian without the Knowledge of Geography wou'd merit no more Regard than a Man that walks the Streets with his Eyes ſhut; it is therefore adviſeable, that the Year appointed for Grammar be divided into two Parts: and for the firſt half Year to teach Grammar with Geography, ſetting apart certain Days in the Week, on which the Maſter ſhall ſhew in a Chart or Map the Circles of the Planiſpheres, and the univerſal Situation of the World. But it is ſtill better to do this on a Globe, and ſo to exerciſe the Students as they can point with their Fingers, when they are ask'd, Where is *Aſia?* Where *Africa?* Where *Europe?* And on what Side under us lies *America?* And ſo in like manner, to be particular in ſhewing each Kingdom; Where is *Ægypt?* Where *China?* Where *Portugal?* And to aſſign the other half Year for tranſlating by way of Exerciſe ſome Epitome of univerſal Hiſtory, Care being taken in the Choice of your Author, that he be a pure *Latin* Writer, ſuch as *Juſtin* the Hiſtorian, and after him others may be look'd into.

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And this with great Advantage; for Learners will conceive a mighty Pleaſure for Learning, when the learning of Language, in itſelf unpleaſant, is temper'd and ſweeten'd to them with the Knowledge of the World, and of all the Affairs that have paſs'd in it. By theſe Exerciſes their Rudeneſs will ſoon poliſh, and in the very Threſhold of Schoolage they will reap no ſmall nor inconſiderable Fruits.

10thly, This Method of Teaching ſeems to be a very good one.

Firſt, Grammar, together with Geography and Hiſtory.

Secondly, Arithmetick and Geometry.

Thirdly, Logick or Dialectical Science, which are one Science under two Names.

Fourthly, Rhetorick accompany'd with, or apart from Poetry, which is the Art of compoſing Verſes.

Fifthly, Phyſicks, or Natural Philoſophy, with an Epitome of Metaphyſicks.

Sixthly, *Pufendorf*'s *Politia brevis*, if it is judg'd uſeful, or it may be connected with Logick.

Seventhly, Theology; the firſt ſix Sciences will take each a Year; but Theology two Years. For altho' every ſingle Science (ſave Logick and Grammar) is large and extenſive, yet in Schools they are to be treated on briefly only, and under their chief

and

and principal Heads. A Man afterwards will finiſh and perfect himſelf, by long reading and Practice, who has had ſo good an Introduction. The *Greek* and *Hebrew* Tongues (if there are but Maſters to teach them) are to have a time allotted amongſt the other Sciences.

11thly, The Rector and Præfect are to make Choice of induſtrious Men, whoſe Learning and Labours are already known. And the Spiritual College requires them diligently to diſcharge their Office, with this ſpecial Threat, that in caſe the Maſters do not proceed in their Teaching Methodically, and with due Diſpatch, they ſhall themſelves be proſecuted in the Spiritual College. And therefore they are to obſerve whether the Maſters attend daily at School, and whether they teach as they ought. And it is the Duty of the Rector with his Præfect, to viſit two Schools in one Week, and other two another, and ſo the reſt in their turn. And when they come into a School, the Maſter muſt teach in their Preſence, and they to attend for half an Hour, and by Queſtions examin the Scholars, Whether they underſtand ſo much as they ought in proportion to the time they have learnt.

12thly, If a Maſter contradicts the Laws of the Academy, and will not ſubmit to the

the Rector's Authority, the Rector ſhall Petition againſt him in the Spiritual College, and he will inſtantly be remov'd or puniſh'd by their Decree.

13thly, Fiskalls may alſo be appointed as Overſeers to obſerve, whether every thing is done in order within the Academy.

14thly, As to Scholars this is our Decree, That all Protopopes and Prieſts, as well rich as poor, be oblig'd to ſend their Children to the Academy. And the ſame Decree muſt alſo be ſignify'd to the better Sort of Citizens and Magiſtrates. But the Gentry of the Country are to be directed by his Majeſty's immediate Will and Pleaſure.

15thly, Theſe Scholars after Admiſſion are to continue in the Academy till they finiſh their whole Courſe of Learning, and the Rector is not to diſmiſs them from School without the Knowledge of the Spiritual College. And if a Rector or Præfect, or any other for a Bribe diſmiſſes a Scholar clandeſtinely: We appoint a ſevere Puniſhment for ſuch Offender.

16thly, Be it henceforth known to all, if a Perſon has been educated in the Academy, and has his Teſtimonial from it, that no illiterate Man, who has not been ſo educated, be preferr'd before him to Spiritual Dignities, or Civil Honours, at the great

Peril

Peril of thoſe that ſhall preſume to do otherwiſe.

17thly, Regard muſt be had to the Memory and Parts of the New-Comer, for if he ſeems to be a very ſtupid, dull Boy, admit him not into the Academy; for he will only loſe his time, and make no Improvement.

Yet perhaps he may have a good Opinion of his own Capacity; but there are no worſe Triflers than of this Sort.

And leſt any one ſhould counterfeit Dullneſs with a View of being ſent Home again, as Soldiers, many of them, pretend bodily Diſeaſes to be diſcharg'd from Service; let a Year's Tryal be made of him: and an ingenious Maſter may find out ſuch Ways of Tryal, as he wou'd not be ſuſpected either to know or deviſe.

18thly, If a Boy appears to be irreclaimably wicked, fierce, quarrelſome, a ſlanderer, obſtinate, *&c.* And if in a Year's Time it is not poſſible to mend his Manners, neither by Perſuaſion, nor ſeverer Methods; tho' he is never ſo ingenious, let him be expell'd out of the Academy, leſt a Sword be put in a Mad-man's Hands.

19thly, The Situation of an Academy is not ſo proper within the City as at an outſide of it, in an airy, pleaſant Part; at a Diſtance from the noiſy Crowd, and from all Occa-

Occaſions of Interruption, ſuch as uſually divert the Sight, diſtract the Minds of Youth, and break their Studies.

20thly, An Academy is not to be applauded for the Number of its Students, for this is a very great Vanity; it is rather valuable for the Number it contains of ingenious and good Scholars, as give juſt Hopes of their Improvement, and of perfecting their Studies.

21ſtly, This is altogether prepoſterous, or rather miſchievous, that any who come not in the Quality of Students, ſhould partake of the Sovereign's daily Bounty.

For many come, not with any Purpoſe to learn, being by Nature incapable of Learning, but for the Salary only, driven by Indigence and Want. Others again, who are very capable of Learning, yet will only live in the Academy ſo long as they pleaſe, and go out of it, whither and when they liſt. What is the Good of this? 'Tis mere Loſs and Diſappointment.

Let Students be admitted after Examination, and let them oblige themſelves by writing, to continue in the Academy till they have gone through the whole Courſe of Learning, on the Pain of a great Penalty, in caſe they break their Engagement without the laſt Neceſſity. By this means, after they are perfected in School-learning they

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are capable of being recommended to his Imperial Majesty, and according to his Majesty's Order, of being put into different Employs.

Of Seminaries.

22dly, But above all, what is chiefly wanting and necessary, let there be in the Academy, or at the first, even without an Academy, let there be a Seminary erected for the teaching and victualing of Children, such as are settled abroad in great Numbers, whereof we here prefix a Pattern.

First, Let a House be built in fashion of a Monastery, of a sufficient bulk, wherein Chambers, and all kind of Provisions for Victualing and Cloathing, and other Necessaries, are prepared in proportion to the Number of Children, as his Imperial Majesty shall please to appoint, be they 50 or 70, or more, with necessary Governours and Servants.

Secondly, In this House Children, or Boys of bigger Stature, eight or nine may live together in one Apartment, but thus dispos'd of; namely, the taller Boys in one Apartment by themselves, those of a middling Stature in another, and the lesser Boys in a third.

Thirdly,

Thirdly, Each to have his Place againſt the Wall, his own Writing-Desk, and a Bed, ready made, yet ſo as not to be ſeen in the Day-time, with Boxes for Books and other Utenſils, and a Chair to ſit on.

Fourthly, In each Apartment, according to their Number, there is to be a Præfect or Superintendant, a Man, tho' unlearned, yet of a good Life, but not too ſevere nor melancholy, betwixt 30 and 50 Years of age; whoſe Buſineſs is this, to ſee that amongſt the Seminariſts (for ſo the Scholars in this Houſe are call'd) there be no Quarrels, nor Fighting, no obſcene Talk, nor Diſorders in any Kind; and that every one perform his Task in the Time appointed; and that no Seminariſt go out of his Apartment without his Leave, ſignifying whither, and upon what Buſineſs he wou'd go abroad.

Fifthly, In this Houſe are to be three learned Men at leaſt, Monks or Seculars, one of which ſhall be Governour or Rector of the whole Houſe, and two of them Examiners, to enquire in what manner every one learns, whether he is lazy or diligent.

Sixthly, In every Apartment the Præfect has the Power to chaſtiſe thoſe under his Care for their Faults; leſſer Boys with a Rod, and the midling and great Ones with ſharp Reproofs. And if they are incorrigible

ble by theſe Methods, to complain of them to the Rector.

Seventhly, The Examiners alſo may carry them to the Rector, and complain againſt them for their Lazineſs and Negligence.

Eighthly, The Rector is Chief, and has Power over the Maſters to puniſh them as he ſhall find occaſion; but if they diſobey his Authority, he cannot expell them out of the Seminary without an Order from the Spiritual College.

Ninthly, The Seminariſts to have ſet Times for every Buſineſs; when to go to Bed, when to riſe; to pray, to learn, to dine, to walk, *&c.* and all thoſe Hours to be ſignify'd by the ringing of a Bell; and that all the Seminariſts (like Soldiers at the Beat of Drum) at the Sound of a Bell repair to the Buſineſs which is appointed for the ſaid Hour.

Tenthly, Not to give Leave to go out of the Seminary into the City, nor any whither to make Viſits, till the Seminariſt is ſufficiently wonted to the Seminary, and has got a good Taſte of the Uſefulneſs of ſuch an Education: as namely, to ſuffer him to go out no where till the third Year after his Admiſſion into the Seminary, and even after three Years, Leave only twice a Year to viſit his Parents or Relations, and thoſe not at a great Diſtance, ſo as to be abroad no longer

longer than ſeven Days from the Time of his going out to his Return into the ſaid Houſe of the Seminariſts.

Eleventhly, And when the Seminariſt is thus diſmiſs'd on a Viſit, That he have along with him a worthy Man as an Inſpector or Obſervator, to accompany him conſtantly, in every Place, and on all Occaſions; and at his Return to make a Report to the Rector of his Conduct and Behaviour. But if the ſaid Inſpector favours him, and conceals any thing that he has done amiſs, he ſhall himſelf be ſeverely chaſtis'd for ſuch Mockery, which it is hence poſſible to diſcover, becauſe the Seminariſt, upon his Return, cannot but betray in himſelf a Change of his former Behaviour and Application.

Twelfthly, And when any Relations come to ſee their Kinſman there, and he introduces them, with the Rector's Permiſſion, to take a Dinner with him at his own Table, or in the Common Hall, or carries them into the Garden, they may there talk freely with their Kinſman, and the Rector himſelf being preſent, or one of the Examiners, as ſhall be appointed, ſhall treat them hoſpitably, but with Sobriety.

Thirteenthly, This way of Life may ſeem to Boys a little ſevere, and like an Impriſonment, but after they are accuſtom'd to

live in this manner but for one Year, it will be exceeding pleaſant.

Yet to make it more agreeable, theſe following Rules are to be obſerv'd.

Fourteenthly, To admit into the Seminary only Boys from ten to fifteen Years of age, and ſuch as are older, at the Requeſt of ſome honeſt Men, and on their Teſtimony, that they have paſs'd their Childhood at Home in dutiful Subjection to their Parents, and with good decorum.

Fifteenthly, To allow the Seminariſts two Hours every Day for walking, namely, after Dinner and Supper, and none for that time to be oblig'd to learn or take a Book in his Hand. And the walking-ſpace to be fill'd up with innocent Recreations and bodily Exerciſes. In Summer within the Garden, and in Winter in their own Chambers; for this is healthy, and drives away Drowzineſs and Sloath. And again, it is proper to make Choice of ſuch Diverſions as with Pleaſure promote ſome uſeful Part of Knowledge, as namely, Navigation in a regular-built Veſſel, Geometrical Menſuration and the building of regular Forts, *&c.*

Sixteenthly, Once or twice a Month, eſpecially in Summer time, they may ſally out into the Iſlands, into Fields and pleaſant Places, and viſit the Royal Country-Palaces,

and

and but once a Year go to St. *Petersburgh*, or any other adjacent City.

Seventeenthly, At Table, either Martial or Eccleſiaſtical Hiſtory ſhall be read: and in the beginning of every Month, for two or three Days, ſhall alſo be read the Hiſtories of Men eminent for Learning, of the principal Doctors of the Church, and of antient and modern Philoſophers, Aſtronomers, Rhetoricians, Hiſtorians, *&c.* For the Hearing of ſuch Stories is not only entertaining and delightful, but ſtimulates and excites Youth to an Imitation of thoſe excellent Patterns.

Eighteenthly, Moreover, twice a Year, or oftner, that they have Pleadings, Diſputations, Comedies, Rhetorical Exerciſes.

This will contribute much to that Firmneſs and Reſolution, namely, that becoming Audacity and Aſſurance which a Preacher of God's Word, or an Ambaſſador ought to have, and theſe Exerciſes will afford a very agreeable Variety.

19thly, Some Rewards may be alſo ſettled for thoſe that learn well, and are diligent.

20thly, It were good on great Feſtival-Days, that the Seminariſts have at Table a Conſort of Muſical Inſtruments; and this may be compaſs'd very eaſily; for at firſt only take in a Maſter, and let the Seminariſts,

riſts, that have learnt of him, be oblig'd to teach others amongſt them *gratis*, each in his own Apartment. And theſe ſeven Rules, laſt mention'd, are calculated for the Diverſion of the Scholars.

21ſtly, There ought to be within the Seminary a Church, a Diſpenſary, and a Phyſician; but the Schools in the Academy near adjoining, whither the Seminariſts ſhall repair for learning; and if there are both Schools and Maſters in a Seminary, this will be then both an Academy and a Seminary in one. And for other Scholars that are not willing to lodge in the Seminary, ſome outer Dwellings may be built, and let out for Rent to Students.

22dly, The Rules above preſcrib'd to be obſerv'd by Maſters and Scholars in the Academy, are here alſo requir'd.

23dly, The Seminariſts are to conſiſt only of poor Boys, and they are to be fed and cloath'd, and to be provided with all Neceſſaries at his Imperial Majeſty's Expence, and by his Grace and Bounty. The Children of rich Parents are to live at their own Expence, but yet to be accommodated with Victuals and Cloathing at one conſtant, ſettled Price.

24thly, After the Seminariſt is arriv'd to Maturity of Underſtanding, and has gone through the Courſe of his Studies, he ſhall make

make Oath in the Church of the Seminary, in Preſence of the reſt of his Brethren, to this Effect, that he will be true and faithful to his Imperial Majeſty, and to his Succeſſor, and ready to engage in any Service which he ſhall be qualify'd for, and which he ſhall be commanded to by his Majeſty's Order.

25thly, The Rector muſt not diſcharge out of the Seminary ſuch Seminariſts as have finiſh'd their Learning, till he has firſt acquainted the Spiritual College, for them to preſent them to his Imperial Majeſty. After he has done this, he gives them their Diſmiſſion, and a Teſtimonial of their Qualifications.

26thly, Seminariſts, who after they have perfected their Education, ſeem beſt qualify'd for the ſacred Function, ſhall be preferr'd by Biſhops to all the Degrees of Advancement, before others that have not been educated in a Seminary, tho' of equal Qualifications with them; unleſs ſome remarkable Faults appear in the Seminariſt, which are not fix'd upon him by Detraction and Slander. But againſt Informers and Calumniators a ſevere Puniſhment is threatned.

Thus far of Seminaries. And perhaps hereafter ſome better Rules may be thought of, or ſought for amongſt the beſt Seminaries abroad. And from ſuch a Method of

Education and Learning great Advantages will certainly accrue to our Country.

XXIII. *The following Rules are uſeful for the Preachers of God's Word.*

1ſt, That none preſume to preach, unleſs he has been educated in an Academy, and has a Teſtimonial from the Spiritual College. But if any one has been educated by Men of another Religion, let him preſent himſelf firſt, to the Spiritual College, to be there examin'd, what Knowledge he has in the Holy Scripture, and to make a Diſcourſe on any Subject which the College ſhall give him to Diſcourſe upon; and if he is found to be a good Scholar, to give him a Teſtimonial and Licence to preach, if he is diſpos'd to go into Holy Orders.

2dly, Preachers are ſtrenuouſly to preach concerning Repentance, Amendment of Life, the Dignity and Authority of Powers (eſpecially the moſt high Power of the Prince) and on the Duties of every Relation of Men, ſupporting their Arguments with Proofs produc'd out of the Holy Scriptures. Let them baniſh Superſtition, and implant in the Hearts of Men the true Fear of God: Let them ſearch and enquire out of the Holy Scriptures what is the holy, acceptable and perfect

perfect Will of God, and declare and preach that.

3dly, They are to ſpeak of Sins in general, and to name no particular Perſon, unleſs he be publiſh'd in every Church. And when an evil Report is ſpread againſt any Man, about this or that particular Sin; the Preacher muſt at that time ſay nothing of that Sin in his Sermon, for ſhould he mention the Sin, tho' he does not name the Man, yet the Hearers will imagine, that this Thunder is level'd againſt him, and he is thereby the more ſenſibly touch'd and gall'd, and inſtead of taking the Hint to reform his Manners, he will meditate nothing but Revenge againſt the Preacher: And what is the Benefit of ſuch preaching?

If any Sin, big with Contempt of the Divine Law, is diſcover'd by the notorious Offender himſelf, it belongs to his Biſhop, and not to any Presbyter, to puniſh him in ſuch manner as is above declar'd, in the Duty of Biſhops, concerning Excommunication.

4thly, It is uſual with ſome Sort of Preachers, if a Man has diſoblig'd them in any Inſtance, to revenge themſelves upon him in their Sermons without naming him, impairing his Honour, and ſpeaking in ſuch a manner as the whole Congregation may eaſily collect of whom he ſpeaks: Such are

trifling Preachers, and deſerve to be ſeverely chaſtiz'd.

5thly, It is not very decent for a Preacher, eſpecially a young one, to treat on the Vices of Governours, or in a chiding way to reprove their Auditors to the Face, to wit, in ſuch Terms as theſe (Ye have not the Fear of God, ye have not the Love of your Neighbour, ye are not merciful, ye defraud one another) But it is his Duty rather to addreſs them in the firſt Perſon Plural (we have not the Fear of God, we have not the Love of our Neighbour, we are not merciful, we defraud one another) for this Form of Speech is ſhort and comprehenſive, and the Preacher includes himſelf alſo in the Number of Sinners, for this is Truth itſelf, *That in many things we offend all.* And ſo the Apoſtle St. *Paul* reproving the Teachers, who magnifying themſelves, were ambitious to have their Diſciples call'd by their own Names, without taking Notice of them by Name, takes the Fault to himſelf, in the firſt Epiſtle to the *Corinthians*, the firſt Chapter, at the 12th and 13th Verſes, and joins only with himſelf his chief Friends, *Peter* and *Apollos*, (*every one of you ſaith, I am of* Paul, *and I of* Apollo, *and I of* Cephas, *and I of Chriſt. Is Chriſt divided? Was* Paul *crucified for you? Or were ye baptized in the Name of* Paul, &c.) And that he transferr'd this

this Crime on himſelf and his Friends, he himſelf teſtifyeth. For having ſpoken largely of this matter, he profeſſes in the 4th Chapter, Verſe 6. *And theſe things, my Brethren, I have in a Figure transferred to myſelf, and to* Apollo *for your Sakes, that ye might learn in us, not to think of Men above that which is written*, &c.

6thly, Every Preacher ought to have St. *Choyſoſtom*'s Works, and to read them conſtantly, for ſo he will be accuſtom'd to compoſe Sermons in a pure and clear Stile, tho' he cannot come up to the Perfection of St. *Chryſoſtom*. But let him not read the looſe Compilers of *Theſaurus*'s, eſpecially thoſe of *Poland*.

7thly, If a Preacher obſerves his People to profit by his Preaching, he ought not to be lifted up with Pride, and if he can ſee no Improvement in them, he muſt not be angry, and upbraid the People for this. The Buſineſs of Preachers is to teach; but to turn the Hearts of Men, is the Work of God, *I have planted*, Apollo *watered, but 'tis God that gives the Encreaſe*.

8thly, Preachers act fooliſhly who affect a ſupercilious Caſt with their Foreheads, and an arrogant Shrugg of their Shoulders, whilſt their Diſcourſes expreſs nothing that is great: They are hence diſtinguiſh'd to be very full of themſelves. But a prudent and underſtanding

ſtanding Teacher labours all he can by his Speech, and every Geſture of his Body, to manifeſt that he thinks lowly of his own Wit and Eloquence. And therefore it is fit often to intermingle ſome ſhort Expreſſions and Declarations of his own humble Debaſement of himſelf, in this manner: I entreat your Favour not to regard who he is that ſpeaks to you; for what other Teſtimony can I give of myſelf to you than that I am a Sinner? Believe ye the Word of God, for what I endeavour to lay before you is out of the Holy Scripture, and no Device of my own, and the like.

9thly, A Preacher has no Occaſion to ſhove and heave as tho' he was tugging at an Oar in a Boat. He has no need to clap his Hands, to ſet his Arms a Kimbo, nor to bounce or ſpring, nor to giggle and laugh, nor any Reaſon for Howlings and hideous Lamentations. For tho' he ſhould be never ſo much griev'd in Spirit, yet ought he to ſuppreſs his Tears all he can, becauſe theſe Emotions are all ſuperfluous and indecent, and diſturb an Audience.

10thly, In brief, If a Preacher happens to pay a Viſit, or is engag'd in any kind of Converſation with his People, he muſt ſay nothing of his Preaching, neither to commend it, which is very immodeſt, nor himſelf to diſcommend it, for this looks as tho'

he

he wou'd this way extort from others a Commendation of it. And tho' another praiſes his Sermons, the Preacher ought to ſhew himſelf out of Countenance to hear it, and by all means to divert him from ſuch Applauſe, and promote any other Diſcourſe.

Worldly Perſons, or Lay-men, ſo far as they are Partakers of the Spiritual Inſtitution.

ALthough we have no Occaſion to ſay much on this Head, yet ſomething may be premis'd by way of Preface for the better underſtanding why *Worldly Men are call'd Worldly*, and in what they are diſtinct from the Spiritual Order.

This Word, *World*, is us'd in a threefold Senſe.

1ſt, The World implies all the ſublunary habitable World; but Men that have no Office in the Church are not in this Senſe call'd *worldly*, becauſe Eccleſiaſticks inhabit the ſame World with other Men.

2dly, The *World* is taken ſimply for the Men in it, as they are bodily and rational Creatures; and we do not call Men *Worldly* who are not of the Prieſthood, in this Import of the World; becauſe a Prieſt, and every

every Eccleſiaſtick, wou'd be very unwilling to be deny'd the Appellation of a *Worldly* Perſon, in this Senſe. And in this Senſe the Name, *World*, is us'd, where ſomething good is annex'd to it, to inſtance, *God ſo loved the World.*

3dly, The World often denotes the Depravity and Vanity of Mankind, or the Men themſelves that are deprav'd and vain. As the Apoſtle St. *John* ſpeaks in the ſecond Chapter of his firſt Epiſtle, *Love not the World, neither the Things that are in the World: If any Man loves the World, the Love of the Father is not in him. For all that is in the World, the Luſt of the Fleſh, the Luſt of the Eye, and the Pride of Life is not of the Father, but is of the World. (Verſes* 15, 16.) And neither from this *World* are Men ſtiled *Worldly*; for St. *John* writes not to the Prieſthood alone, but in common to all Chriſtians, and as he himſelf there alſo ſays, to Fathers, to young Men, to Children, that is, to all of every Age; and 'tis not reaſonable to aſſert, that in this Diſcourſe he points only at Monks and Churchmen.

In like manner, the Word, *Spiritual*, which is oppos'd to the Word, *World*, being us'd in this threefold Senſe, does not in St. *Paul* ſignify Monks and Eccleſiaſticks alone, in St. *Paul*'s firſt Epiſtle to the *Corinthians*, at the end of the ſecond Chapter, where

where he compares the Natural and the Spiritual Man; namely, he there calls the Natural Man One, who being deſtitute of the Grace of the Holy Spirit, is of himſelf prone to every Wickedneſs, and moſt impotent to Good which is pleaſing to God, as are all unregenerate Perſons: But the *Spiritual* Man he titles One, that is, enlighten'd and renew'd, and is lead by the Holy Spirit. Whether he be Prieſt or Layman that ſins, he is a Natural Man; and on the contrary, whether Prieſt or Layman, if he is lead by the Holy Spirit, he is a *Spiritual* Man. And accordingly St. *Peter* beſtows the Character of Prieſthood not on the Miniſters of the Church alone, but on all Chriſtians in general, (1 *Pet.* 2. 9.) *Ye are a choſen Generation, a Royal Prieſthood, an holy Nation, a peculiar People, that ye ſhould ſhew forth the Praiſes of him, who hath called you out of Darkneſs into his marvellous Light*: Likewiſe in the *Revelations*, Chapter the 5th, *He hath made us Kings and Prieſts unto God.*

It was altogether neceſſary to premiſe thus much, becauſe for want of this Knowledge many great and deſtructive Follies are committed and related. For a Layman not underſtanding theſe Diſtinctions, ſometimes thinks that he cannot be ſav'd for this very Reaſon, that he is not a *Spiritual*, but a

Worldly

Worldly Man. Without this Conſideration, one Monk tells another to forſake his Wife, Children, and Relations, and not to regard them, becauſe, ſays he, we have this Command, *Love not the World, neither the Things that are in the World.*

Queſtion. *But then why are Men called* Worldly?

Anſwer. Becauſe it is requiſite there ſhould be an Inſtitution of Miniſters and Spiritual Teachers, namely, Biſhops and Presbyters; they therefore for Diſtinction's ſake have taken upon them the Title of the Spiritual Order, and becauſe of their Miniſtration of the unbloody Sacrifice they are ſtiled by way of Diſtinction *Sacriſts* or *Prieſts*; and hence, the reſt who are their Hearers and Diſciples are ſimply call'd *Worldly.*

Queſt. *Tell me, from which of the above-mention'd Significations of the World, are* Worldly *Men ſo ſtil'd?*

Anſw. This Apellation is conſonant to the ſecond Signification; for both Prieſts, and they that are not Prieſts, are *Worldly, i. e.* Men; but they who are not Prieſts are called *Worldly* ſimply, ſo far as they are not *ex Officio*, the Diſpenſers and Miniſters of Spiritual Inſtruction, but the Hearers of it.

And

And now ſomething muſt be ſaid of Worldly *Men, ſo far as they are ſubject to the Spiritual Regulation.*

1ſt, Be it known to all in the firſt Place, that it is every Chriſtian's Duty to receive Spiritual Inſtruction from his proper Miniſter; for as Shepherds they do not feed, unleſs they feed their Sheep with the divine Word: So the Sheep are not Sheep, but are falſely ſo call'd, if they are unwilling to be fed by their Shepherds, wherefore ſhould any contemn, or deride, or what is worſe, labour to prevent the Teaching or Preaching of the Word of God; for any one ſuch inſolent Offence he falls under Eccleſiaſtical Cenſure, and muſt be try'd in the Biſhop's Court, whereof we have diſcours'd above, where we treat of Excommunication; or in Caſe of Obſtinacy, of the Proſecution and Decree of the Spiritual College itſelf.

2dly, Every Chriſtian ought often, at leaſt once a Year, to partake in the Holy Euchariſt, for this is our Thankſgiving, expreſs'd to God for ſo great Salvation procured to us by the Death of our Saviour, 1 *Cor.* 11. 26. *(ſo often as ye ſhall eat this Bread, and drink this Cup, ye ſhew forth the Lord's Death till he come.)* And a Viaticum or Proviſion for eternal Life, *John* 6. 53. *(if ye eat not the Fleſh of the Son of Man,*

Man, and drink not his Blood, ye have no Life in you.) And it is the Badge or Token, whereby we manifeſt ourſelves to be Members of the one intellectual Body of Chriſt, *i. e.* Copartners of the one holy Church, as the Apoſtle ſpeaks, 1 *Cor.* 10. 16, 17. *The Cup of Bleſſing, which we bleſs, is it not the Communion of the Blood of Chriſt? The Bread which we break, is it not the Communion of the Body of Chriſt? For we being many are one Bread and one Body, for we are all Partakers of that one Bread.* If therefore any Chriſtian abſents himſelf altogether from the Holy Sacrament, he thereby ſhews himſelf not to be of the Body of Chriſt, *i. e.* not to be in the Communion of the Church, but a Schiſmatick; and to wear the very Badge by which a Schiſmatick is known and diſtinguiſh'd. This the Biſhops are carefully to obſerve, and to require the Pariſh-Prieſt annually to inform them, who of their Pariſhioners have not receiv'd the Sacrament in a Year, who for two Years, and who not at all; and to bring them under an * execratory Confeſſion. If they are Sons of the Church, whether they deteſt and abhor all the Sects of Schiſmaticks that are elſewhere,

* This is a private Excommunication which is intimated at Confeſſion.

tho'

tho' not found in *Ruſſia*. This Conſignment to Execration is little more than a Commination.

But if they will not execrate, and abjure expreſsly all Schiſmatical Conventions; then are they to be preſented as Schiſmaticks. To take this Care is of no ſmall Conſequence and Benefit; for Schiſmaticks cover themſelves under a Cloak of being Orthodox, and inſtead of being truly ſo, to make themſelves formidable, raiſe Tumults and a Perſecution againſt the Church. And do not only deride and laugh at Prieſts, and diſtreſs them as much as poſſible, but every way diſturb the Laity that do not approve and conſent to their Follies. This is ſufficiently atteſted by People of good Repute.

3dly, And when, this or any other way, a Schiſmatick is convicted, the Biſhop ſhall then ſignify to him in writing the Sentence whereby he is deliver'd over to the Spiritual College.

4thly, It is proper to keep in the College a Regiſter of all the Schiſmaticks in each Dioceſe. This will be of frequent uſe.

5thly, It is a great Sin, and what Spiritual Perſons cannot but complain of, that ſome Lay-Gentlemen, knowing of Schiſmaticks within their Territories, take Bribes to conceal them.

Nothing more is requiſite, with regard to Schiſmaticks, than to avoid their Temptations; but to conceal and protect them on a Pretence of their Piety and Religion this ſavours too much of Impiety, and ought to rouze the Reſentment of Biſhops, and quicken their Zeal to acquaint the Spiritual College therewith. And the College, after Spiritual Examination and Tryal, is empower'd to deliver ſuch Gentlemen over to Excommunication, if they will not deſiſt from this Practice. But the Spiritual Tryal is to proceed in this manner, the Biſhop preſents an Indictment to the Spiritual College againſt the Lay-Gentleman, containing the Articles of Accuſation, both that he harbours Schiſmaticks, and that he oppoſes with Force of Arms his Pariſh Prieſt, or the Biſhop's Commiſſaries ſent to find out and to reſtrain the Schiſmaticks, that take Sanctuary in his Villages; and credible Witneſſes hereof are to be named in the Indictment. And the College, after they have examin'd Witneſſes, ſhall write an Admonition to the ſaid Gentleman, to perſuade him to give free Liberty to ſearch his Villages for Schiſmaticks.

And if he complies herewith, to give him no farther Trouble; but if he continues refractory and diſobedient, he then in Fact proves himſelf an Abetter and Supporter of Schiſma-

Schiſmaticks. And after this the College ſhall proceed to put his Spiritual Puniſhment in Execution, in the Order and Method as above-deſcrib'd, on the Argument of Anathemas But this Form of Proſecution is directed not againſt open, but ſecret and conceal'd Schiſmaticks, if they are of the Laity, as is ſhewn above; but againſt both Sorts, if they are Teachers, and as it were Schiſmatical Paſtors. And in the ſame manner Spiritual Perſons are to be Proſecuted that have the Rule over others.

6thly, No Schiſmatick throughout *Ruſſia* ſhall be promoted to any Dignity, either Spiritual or Civil, not even to the loweſt Poſt of Rule and Government, leſt we put a Weapon into the Hands of our inveterate Enemies, who are always deviſing Miſchief againſt our Sovereign and his Government.

And if a Man is ſuſpected of Schiſm, notwithſtanding his Appearance of being Orthodox, he ſhall make Oath, and imprecate with a Curſe againſt himſelf and all Schiſmaticks, that he is not, nor ever deſigns to be a Schiſmatick. And he ſhall be given to underſtand the Severity of his Puniſhment which he is to expect, if he is afterwards detected of practiſing contrary to his Oath, and he ſhall ſubſcribe to undergo the Puniſhment in that Caſe, with his own Hand. The Reaſon of which Suſpicion may be this,

when a Man by any remarkable Action or Behaviour renders himſelf ſuſpected, as namely, * if he never partakes of the Holy Sacrament without a reaſonable Excuſe; if he conceals in his Houſe Schiſmatical Teachers, knowing them to be ſuch; and if he ſends an Alms to the Habitations of Schiſmaticks, *&c.* When a Man is manifeſtly convicted of theſe Practices, he then falls under the Suſpicion of Schiſm. But if the contrary hereto does any way appear, the Biſhop muſt write the Caſe to the Spiritual College.

7thly, That henceforward there ſhall not be with any of the Laity (the Imperial Family excepted) Churches or baptizing Prieſts in their Houſes. For this is not neceſſary, and is done out of Oſtentation only, and in Contempt of the Prieſthood. Let the Gentry reſort to their Pariſh-Churches, and not be aſham'd of their Brethren in the Chriſtian Communion, tho' they'r Boors or Tenants: For *in Chriſt Jeſus none is a Servant, but free*, ſaith the Apoſtle.

8thly, When the Pariſhioners or Land-Lords, who live at their own Villages, chooſe a Miniſter into their Church, they are to teſtify in his Preſentation, that he is a Man

* A printed Edict of his late Majeſty was publiſh'd on this Subject in the Year 1718.

of a good and unexceptionable Life. But ſuch Lords as do not themſelves dwell on their Eſtates muſt allow their Tenants to give this Teſtimony of him; and in their Petition to expreſs what Glebe or Land ſhall be ſet apart for him; and the Perſon elected ſhall ſet to his Hand, that he is ſatisfy'd with the ſaid Glebe or Land, and will not deſert his Cure ſo long as he lives. And if the ſaid Elected, when he comes before the Biſhop is ſuſpected of Schiſm, and appears to be unworthy of that Order, the Ordinary has the Power of refuſing him.

9thly, Gentlemen are not to take ſtraggling or vagrant Popes for their Confeſſors, or Prieſts; for a Prieſt who is depriv'd for his Crimes, or has of his own accord deſerted, and left the Church which was under his Care, ceaſes to be a Prieſt, and commits a great Sin in preſuming to act as one; and the Gentleman that harbours him is equally guilty with him; yea rather, doubles the Guilt upon himſelf; for he not only abetts his Sin, but violates the Laws of the Church.

The Great Men of the Laity muſt not compell Prieſts to baptize Children in their own Houſes, but they are to bring them to Church, unleſs the Child is very weak, or ſome other weighty Reaſon prevent them.

10thly, It is reported, that ſometimes Civil Rulers, and other Powers, and likewiſe

wiſe potent Land-Lords, in ſome accidental Caſes which require the Deciſion of the Spiritual Court, are unwilling to ſubmit to the Biſhops their Dioceſans, arguing that a Biſhop is not a Paſtor to them. But be it known to all, that every Man of whatever Rank he is, in Spiritual Affairs is ſubject to the Court of the Biſhop in whoſe Dioceſe he reſides, for the Time he reſides in it.

11thly, But eſpecially Lay-men are expos'd to many Troubles and Inconveniencies from * controverted Eſpouſals; and therefore if any one has engag'd himſelf in ſuch controverted Promiſe of Marriage, that he conceal it not from the Prieſt. But if the Prieſt himſelf happens to be engag'd † in the ſame Difficulty, that he preſume not to marry haſtily, but referr his Caſe to the Biſhop's Determination: or let the Biſhop communicate it to the Spiritual College, if he himſelf is under any Difficulty in deciding it.

And for the orderly and certain Reſolution of ſuch Caſes, the Spiritual College

* Theſe are mad Matches over their Liquor, which they have afterwards frequent Occaſions to repent of, and are here provided againſt.

† The Prieſts are apt to drink plentifully in this Country, and liable to make theſe frolickſome Matches for themſelves, as well as the reſt of the People.

ſhall

ſhall explain upon them at Times, in which they are moſt at Leiſure, and over-againſt every Caſe write their ſettled Reſolution of it, confirm'd out of the Holy Scriptures, out of the Determinations of the moſt celebrated Primitive Doctors, and out of the Laws of the Kingdom.

12thly, And if the Eſpouſals are not controverted, yet the Marriage ought not to be in any other Pariſh than where the Bride or Bridegroom lives, and by no means in another Dioceſe: Nor a Prieſt be ſent for out of another Pariſh or Dioceſe to marry them. For this, beſides that it ſhews a Contempt of their Paſtors, makes them reaſonably ſuſpected of an unlawful Copulation, who are ſo marry'd.

PART III.

The Duty, Office, and Power of the Rulers themſelves.

It is now high Time to treat of Rulers that conſtitute the Spiritual College.

1ſt, THE Number of the Rulers is twelve in all, and is made up of Perſons of different Ranks, as Biſhops, Archimandrites, Egumens, Protopopes.

Of which Number are three Biſhops, and of the reſt as many of each Order as are thought requiſite.

2dly, Care muſt be had, that no Archimandrites or Protopopes be choſen into this Number that are under any Biſhop who is a Member of this College; for ſuch Archimandrite

mandrite or Protopope will always obſerve on what Side of the Queſtion his Biſhop inclines, and be biaſs'd the ſame way; and ſo two or three Perſons will become, as it were, one Man.

It ought alſo to be well underſtood, what the Spiritual College is oblig'd to do, how to act and proceed in Affairs brought before them, and what Power it has to put them in Execution.

And theſe three Particulars are comprehended under the three Heads deſcrib'd in the Title of this Part, *viz.* Their Duty, Office, and Power. Of each of which in their Order.

I. *DUTY.*

1ſt, The firſt and principal Duty of the Spiritual College, is to examin and ſtate the Duties of all Chriſtians in general, and in particular of Biſhops, Presbyters, and of the other Eccleſiaſticks, of Monks, and of Maſters and Scholars, and alſo of Laymen, ſo far as they are partakers of the Spiritual Inſtitution, and therefore ſome few Duties of each of theſe Orders are here ſet down.

The Spiritual College is to take Notice, whether every one continues in his Vocation, and to admoniſh and puniſh Offenders.

Some

Some Duties are alſo ſpecial, as are here ſubjoin'd.

2dly, To manifeſt and publiſh to all Chriſtians of what Rank ſoever, that whoever makes any uſeful Diſcoveries, or finds out any thing for the better Regulation of the Church, that he be permitted to acquaint the Spiritual College herewith, in writing, as it is free for every one to inform the Senate with what relates to the regular Revenues of the Sovereign. And the Spiritual College ſhall judge of the Benefit or Diſadvantage of the Intimation, and receive what is uſeful, but reject what is of no Advantage.

3dly, If any one compoſes a Theological Treatiſe on any Subject, and does not print it till he has firſt preſented it to the College, it is the Duty of the College to examin whether there is any thing in it contrary to orthodox Doctrine.

4thly, If a dead Body is any where ſhewn to be uncorrupted, or there goes a Report of an Apparition or a Miracle, the College is to enquire into the Truth of it, examining the Reporters, and others, who are capable of giving Teſtimony about it.

5thly, If any one accuſes another, that he is a Schiſmatick or a Broacher of ſome new Doctrine, he muſt evidence this, and convict him in the Spiritual College.

6thly,

6thly, Some doubtful Caſes of Conſcience now and then come up; as for Inſtance, what to do when a Man having committed a Robbery, wou'd very gladly, but cannot make a Reſtitution through Shame, or Fear, or becauſe the Perſon he rob'd is dead. What he ſhall do whoſe Lot it has been to cohabit with the * Polluted, and for the ſake of Liberty has embrac'd their impious Faith, but wou'd now return to the Profeſſion of Chriſtianity. Theſe and other difficult Caſes are to be referr'd to the Spiritual College to be carefully examin'd and reſolv'd.

7thly, As for thoſe that are promoted to be Biſhops, this Teſtimony muſt firſt be given of them that they are not Superſtitious nor Vagrants, nor † Huckſters of Saints; and Enquiry made where and how they have liv'd. Witneſſes to be interrogated, whence the Man has got his Wealth, who is obſerv'd to be rich.

8thly, To the Judicature of the Spiritual College are referr'd the Tryals of Biſhops, if there are Complaints againſt them. But

* *Pogani* unſanctify'd, profane, Heathen or Pagans, for ſuch the *Ruſſes* heretofore accounted all that were not of their Religion.

† *Swatocupſi*, Merchants or Traders in buying and ſelling the Pictures of Saints. Theſe Images are not allow'd to be ſold or bought in the Markets, but in the way of Barter and Exchange without Money; this being as they think the moſt reſpectful Manner of diſpoſing of ſacred Things.

theſe

theſe Things eſpecially come under the Cognizance of this Court, *viz.* controverted Marriages, Caſes of Divorce, Grievances laid on the Clergy, or a Monaſtery, by their Biſhop, or Injuries done by one Biſhop to another. In a word, all the Affairs which the Patriarchs had heretofore the Direction of.

9thly, The College is to enquire, who has the Care of the Church-Lands, and how he manages them; where for the Purpoſe, the Granaries are kept, and where the pecuniary Profits, if there are any, are repoſited? Whether he thieviſhly embezzles and waſtes the Church-Proviſions? The College is then to proſecute and bring ſuch Purloiner to condign Puniſhment.

10thly, When a Biſhop or inferiour Clergyman ſuffers an Injury from ſome Potent or Great Man, he is not to ſeek his Remedy in the Spiritual College, but in the College of Juſtice, or afterward, in the Senate. Only the injur'd Perſon muſt open his Caſe to the Spiritual College, and then the Preſident and the whole College ſhall join in Succouring their ſuffering Brother, and detach ſome worthy Men out of their Body to ſollicit his Cauſe and to ask for Juſtice, where it is requir'd.

11thly, Confeſſors or the Spiritual Fathers of Perſons of Diſtinction, if they apprehend Difficulty

Difficulty in any Caſe, are to repreſent it to the Spiritual College, and the College of Juſtice; and both theſe Colleges ſhall judge and decide the Queſtion.

12thly, The Spiritual College ſhall appoint Laws for the Diſtribution of Alms, becauſe herein are great Abuſes. Many baſe People in perfect Health, becauſe they will not labour, are diſmiſs'd to go a begging, and they ramble every where without any Shame. Others dwell in Hoſpitals *gratis*, with old People, which is contrary to the Command of God, and an Injury to the whole Country: God commands us *to eat Bread with the Sweat of our Faces*, *Gen.* 3. 19. that is, with Care and Diverſity of Labours. And to do good, not only for our own Support, but to have wherewithal to ſupply the Wants of thoſe that need, *i. e.* of the Poor, and God commands, *That if any one will not work, neither ſhould he eat*, 2 *Theſ.* 3. 10. And therefore hail and lazy Beggars are Enemies to God; and he that encourages them, is an Abetter and Sharer of their Sin; and all he beſtows in ſuch a Miſapplication of his Charity does them no good, and contributes nothing to his own Spiritual Advantage; but by this miſtaken Liberality he does real Miſchief to the Publick, as we have obſerv'd. For hence, in the firſt Place, Bread becomes neceſſarily ſcarce and dear.

Every

Every ſober and wiſe Man will judge, that as many Thouſands as are in *Ruſſia* of ſuch lazy Beggars, ſo many Thouſands are uſeleſs Hands, and by ſo much the leſs is the Encreaſe of Corn. But this is not all, by their Addreſs and crafty Inſinuations they devour the Labours of others, and cauſe a great Conſumption of Proviſions to no Purpoſe.

Such People muſt be brought hither and ſet to common Work. Theſe Beggars do great Injuſtice to the truly neceſſitous, for ſo much as is given to them, is taken from the real Poor. And again, theſe baſe People, becauſe they are ſound and healthy, can run ſpeedily for an Alms, whilſt the truly indigent, who are ſick and infirm, are left behind, and ſome lie half dead in the Streets, and in Exceſs of Pain and Hunger, faint away and expire: Others there are even in Want of daily Food, yet are aſham'd to beg. A Man that has any Bowels of true Compaſſion, and obſerves and ſees this, wou'd wiſh from his Soul ſome effectual Regulation of ſuch Diſorders.

Beſides, ſome lazy impudent Fellows compoſe ſenſeleſs and pernicious Songs, which they ſing to the People in hypocritical and mournful Accents, impoſing on the Simplicity and Folly of the ignorant Populace, and

and making their own Advantage of this Deluſion.

But to ſum up in brief the Miſchiefs that are done by theſe Villains. In the publick Roads as they find their Opportunity, they break open Carriages; they are Incendiaries, and hire themſelves out for Spies to Rebels and Traitors; they rail at Government, and wickedly traduce the Sovereign himſelf, and incline and excite the People to vilify and deſpiſe Dignities. Some pervert even the moſt Chriſtian Duties, they go not to Church out of a Principle of Duty, but only to howl inceſſantly in the Church. And what is a Barbarity and Inhumanity that exceeds Belief; ſome put out the Eyes of their Children, disjoint their Hands and Arms, and diſmember them, to make them really neceſſitous, and the greater Objects of Charity. O, a wicked Race of Men indeed! It is therefore the great Duty of the Spiritual College to conſider well hereof, and to conſult the beſt way of extirpating this Evil, to preſcribe Rules for Alms-deeds; and after they have drawn up thoſe Rules, to entreat his Imperial Majeſty, that he will pleaſe to ratify and enforce them with his Royal Edict.

13thly, And it is not the leaſt Part of their Duty to reſtrain Prieſts from Simony, and to prevent their impudent Exactions. For this

this Purpoſe it is requiſite that they adviſe with the Senators, what Number of Houſes ſhall be allotted to each Pariſh, out of the Rents of which ſo much is to be given to the Prieſt, and to the leſſer Orders of the Church, as may be a Competency, according to their Ranks, and that they may not hereafter exact unreaſonable Dues for Chriſtenings, Burials, Marriages, *&c.*

But this our Appointment does not debar good Men from giving to the Prieſt what they are diſpos'd to beſtow upon him out of Charity and Good-Will.

Every Collegiate apart, as well the Preſident as the reſt, at his Entrance on his Office, ſhall take an Oath, that he is, and will be faithful to his Imperial Majeſty; that he will try Cauſes, and give his Advice, and examin, receive, and reject the Opinions and Counſels of the reſt of his Brethren, not out of Fear or for Bribes, but for God's Sake and the Publick-Weal, in the Fear of God and with a good Conſcience. And he ſhall utter ſuch Oath againſt himſelf, under an expreſs Penalty of Anathema, and of corporal Puniſhment, if he ſhall afterward be obſerv'd and prov'd to act contrary to his Oath.

All the Particulars herein written, his moſt Sacred Imperial Majeſty was pleas'd to have read in his own Preſence, and to examin

examin and amend them the 11th of *February*, 1720. And after that, by his Majesty's Order, the most Holy Bishops, Archimandrites, together with the legislative Senators, have heard, and also examin'd them, with Amendments, this 23d of *February*.

And to give them an immutable Sanction and Force; after the Subscription of the Ecclesiasticks and Senators, that were present in the Synod, his Imperial Majesty himself condescended to Subscribe to them with his own Hand.

* The Humble *Stephen*, the unworthy Metropolitan of *Rezan*.	Admiral Count *Apraxin*.

* *Stephen Javorski*, he succeeded the last Patriarch *Adrian*, but without that Title, was a Man of some Learning, but great Bigottry, as appears by the Book he has left in Manuscript, which because he wou'd not erase out of it some severe Reflections on the Religion of Foreigners, especially on *Lutherans* and *Calvinists*; the Tsar *Peter Alexievitch*, wou'd not suffer him to publish. This is a Theological Treatise, and each distinct Paragraph attested with his own Hand and Name; a worthy Friend of mine had procur'd it of one *Streshnoff*, a *Russ* Merchant, and contracted with a Clerk for transcribing it, but the *Russian* probably Jealous of some such Thing, took it back immediately, and wou'd not permit the Perusal of it. He is said to have compos'd three Thousand Sermons, which after his Death were lodg'd in the *Pecherski* Monastery in *Kioff*; and because it may serve as an Instance something remarkable of his Piety; I have taken the Liberty to add to this Miscellany my own Version of the Leave he took of his Books in his last Sickness.

The Humble *Silveſter*, Metropolitan of *Smolensko.*	Chancellor Count *Goloffkin.*
* The Humble *Theophanes*, Biſhop of *Pleskow.*	Knaze *James Dolgoruki.*
The Humble *Pitirim*, Biſhop of *Nizegorod.*	Knaze *Demetri Galitſin.*
The Humble *Barlaam*, Biſhop of *Twere.*	Count *Andrew* † *Matfeoff.*
The Humble *Aaron*, Biſhop of *Carelia.*	(a) *Peter Tolſtoi.*

(a) *Theo-*

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* *Theophanes Procopovich*, a learned Prelate, tranſlated to *Novogrod*, in 1725, and is the Chief Arch-Biſhop or Primate of that Country.

† Ambaſſador in *England* ſome Years ago.

(a) *Peter Tolſtoi*, the greateſt Miniſter of State, that had been hitherto known in *Ruſſia.* He had long labour'd the Deſtruction of Prince *Menſhekoff*, but finding himſelf incapable of carrying any Point againſt him with the Tſarena, he engag'd in an ungrateful Conſpiracy againſt his Royal Miſtreſs, and on the 6th of *May* 1726, was baniſh'd with his eldeſt Son to a Monaſtery beyond *Archangel*, and his other Accomplices to *Siberia.* And notwithſtanding his Service is ſuppos'd to be of greateſt Importance to that Government, yet becauſe he had formerly the chief Hand in bringing the Tſarewich, the Father of the preſent Emperor, from *Vienna*, in 1718, where he ſhelter'd himſelf from the

(a) Theodoſius, Archimandrite of *Alexander Nevski* Monaſtery.

Anthony, Archimandrite of *Zlatouſtovski* (*i. e.* St. *Chryſoſtom*'s) Monaſtery.

(b) Baron *Peter Shaferoff.*

Subſcribed with his moſt Serene Imperial Majeſty's own Hand,

PETER.

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the late Emperor's Diſpleaſure; it is not expected that the preſent Emperor will ever recall this unfortunate Great Man, or his Son, from Baniſhment.

(*a*) *Theodoſius*, Archimandrite of *Alexander Nevsky* Monaſtery, was alſo Arch-Biſhop of *Novogrod*, but depriv'd and baniſh'd by the late Empreſs in 1725, on a very ſlight Occaſion. Going to the Palace one Afternoon when the Empreſs was at reſt, he was deſir'd to retire, but not brooking this Repulſe, he was a little importunate to enter, and ſaid, he as well deſerv'd Acceſs to her Majeſty as Prince *Menſhekoff*, who had juſt before been admitted to her Preſence. This was reſented immediately as the higheſt Inſolence, and *Menſhekoff* never left purſuing him till he procur'd a Sentence againſt him of Degradation and Baniſhment to one of the moſt remote Monaſteries, towards *Archangel*, where he periſh'd probably with ill uſage. The chief Articles of his Impeachment conſiſted of Accuſations relating to the Superſtitions of the Country, that he had defac'd and demoliſh'd Images, and pillag'd ſome of the Churches, which it was not doubted he had done by the expreſs Order of his late Tſariſh Majeſty, but ſuch was the Power and influence of Prince *Menſhekoff*, that no Plea of Authority was admitted to bring him off, and he muſt fall a Sacrifice to his Pride and Reſentment.

(*b*) This Gentleman rais'd from the low Degree of a Writer in the Precauſe (or one of the Courts) is become an excellent and uſeful Miniſter of State, greatly know-

Jonas Selnikeoff, Archimandrite of the *Spaski Preobrazenski* Monaſtery in *Caſan.*

Peter, Archimandrite of the *Simonoffski* Monaſtery in *Moſcow.*

The Humble *Pachomius*, Metropolitan of *Veronets* and *Yeletſa.*

(a) *Gabriel*,

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ing in the Laws of the Country, and not unacquainted with foreign Affairs, eſpecially thoſe of *Conſtantinople*, where he has been Envoy a few Years ago. Whilſt his late Majeſty was abſent on his Expedition to *Derbent*, a bitter Quarrel aroſe in Counſel betwixt Prince *Menſhekoff* and this Miniſter, wherein they beſpatter'd each other in the moſt ſpightful Manner, and in the Heat of the Diſpute ſome treaſonable Practices came out on both Sides, which being examin'd into at his Majeſty's Return from the *Caſpian*, expos'd Prince *Menſhekoff* to the Knute or long Laſh, and this *Shaferoff* to be try'd for his Life; in which Tryal he was condemn'd to be beheaded, and accordingly in *January*, 1723, was brought to the Block, but had his Pardon in Conſideration of ſome particular good Services he had formerly done at *Conſtantinople*.

Menſhekoff was ſo ill of his Stripes at this Time, that he cou'd not accompany his Majeſty in *March* that Year, nor follow him from *Moſcow* to *Petersburgh* till ſome Months after, when he was recall'd to Court. But *Shaferoff* was totally laid aſide and neglected, till the Tſar's Death, when the Tſarena receiv'd him into Favour and Employ;

(a) Gabriel, Archimandrite of *Troitski Ipotski* Monaſtery.

Hierotheus, Archimandrite of the *Donski* Monaſtery.

Employ; but new Matter of Diſpute again ariſing betwixt him and *Menſhekoff*, in this Reign his powerful Rival prov'd too hard for him, and he was remov'd under a Civil Arreſt to *Archangel*, where he remain'd till the preſent Tſar's Acceſſion to the Throne, who, ſince *Menſhekoff*'s Diſgrace, has now recall'd and taken him into Favour.

(*a*) *Gabriel*, afterwards Archimandrite of *Troitski Sergi* Monaſtery, the richeſt and greateſt Monaſtery in the Country, 60 Verſts from *Moſco*; he is now alſo Biſhop of *Rezan* and *Murom*.

In the Dioceſes.

Biſhops and other Eccleſiaſtical Perſons, that were not Members of the Synod, ſubſcribed in this Manner and Order.

THE Humble *Ignaitus*, the *Sarski* and *Podonski* Metropolitan.

The Humble *George*, Biſhop of *Roſtow*.

The Humble *Barlaam*, Biſhop of *Suſdal* and *Yurev*.

The Humble *Johannicius*, Metropolitan of *Columna*.

The Humble *Paul*, Biſhop of *Vologda*.

The Humble *Cyril Shumlanski*, Biſhop of *Pereſlave*.

Antony, the unworthy Arch-biſhop of *Chernigow* and *Novogrod Severski* (*i. e.* in the *North.*)

The Humble *Tychon*, Metropolitan of *Caſan*

The

The Humble *Alexius*, Biſhop of *Bata.*

The Humble *Joachim*, the unworthy Biſhop of *Aſtracan.*

The Humble *Barnabas*, Biſhop of *Colmogrod.*

The Humble *Bogolep*, (or *Theoprepus*) Biſhop of *Uſtuga.*

Genadius, Archimandrite of *Chuda* Monaſtery.

Sergius, Archimandrite of *Novoſpaski* Monaſtery.

Serapion, Archimandrite of *Andronevski* Monaſtery.

Leonides, Archimandrite of *Petrovski* Monaſtery.

Laurentius, Archimandrite of *Donski* Monaſtery.

Hyacinth, Archimandrite of *Bogoyavlenski* Monaſtery.

Serapion, Archimandrite of *Znamenski* Monaſtery.

Theophylact, Archimandrite of *Spaski* Monaſtery.

Macarius, Egumen of *Vozdwezenski* Monaſtery.

Silveſter, Egumen of *Novinski* Monaſtery.

Macarius, Egumen of *Danielovski* Monaſtery.

Tychon, Archimandrite of the *Suatotroitſi Sergioff*'s Monaſtery.

Kyriak, Archimandrite of *Suzdal Spaski Euthymioff* Monaſtery.

Gideon, Archimandrite of *Vladimirski Rozeſtvenski* Monaſtery.

Leo, Archimandrite of *Goritski* Monaſtery.

Adrian, Archimandrite of *Roſtova Bogoyavlenski Abrahamioff*'s Monaſtery.

Cyprian, Archimandrite of *Yaroſlavski Spaski* Monaſtery.

Sergius, Archimandrite of *Luzetski* Monaſtery.

Silveſter, Archimandrite of *Sabba Storozenski* Monaſtery.

Antony, Archimandrite of *Voſcreſenski* Monaſtery.

Arſenius, Archimandrite of *Borovski Paphnuteva* Monaſtery.

Hermannus, Archimandrite of *Joſephova* Monaſtery of *Vologda*.

Miſael, Archimandrite of *Spaſovo* Monaſtery in *Rezan*.

Joaſaph, Archimandrite of *Volokolamski Vozmitski* Monaſtery.

Barlaam, Archimandrite of *Danielova* Manaſtery in *Pereſlave Za-leskom* (*i. e.* beyond the Wood)

Joſeph, Archimandrite of *Roſtovski Boriſoglebski* Monaſtery.

Iſaak, Archimandrite of *Solochinski* Monaſtery.

Joſeph,

Joſeph, Archimandrite of *Pereſlave Zaleski Nikitsky* Monaſtery.

Tychon, Egumen of *Kolotski* Monaſtery, which is in *Mozaiska.*

Theophanes, Egumen of *Nikola Ugreſhski* Monaſtery.

Adrian, Archimandrite of *Demetrova Boriſoglebski* Monaſtery.

Heraſim, Archimandrite of *Vuiſotski* Monaſtery, which is in *Serpuhove.*

Paul, Egumen of *Vladuichni* Monaſtery, which is in *Serpuhove.*

Aaron, Archimandrite of *Bogoſlovski* Monaſtery, which is in *Rezan.*

Leontius, Egumen of *Unga Macarioff* Monaſtery.

Irenarchus, Archimandrite of *Cyril's* Monaſtery.

Jonas, Archimandrite of *Kamenni* Monaſtery.

Arſenius, Archimandrite of *Prilutski* Monaſtery.

Theophylact, Archimandrite of *Paulova* Monaſtery.

Macarius, Archimandrite of *Corneliova* Monaſtery.

Philip, Egumen of *Therapontova* Monaſtery.

Damaſcene, Egumen of *Machaelovski Pereſlavski* Monaſtery.

Raphael,

Raphael, Egumen of *Spaski Zolotonoski* Monaſtery.

Euſtratius, Archimandrite of *Yeletski Chernegovski* Monaſtery.

Hermannus, Archimandrite of *Suatotroitski Ilinski Chernigovski* Monaſtery.

Epiphanius, Archimandrite of *Nazareta Blagoveſchenski Nezinski* Monaſtery.

Hieromonachus Nil, Egumen of *Suatitela Chudotwortſa Chriſtovo Nikola Mokoſhinski* Monaſtery.

Hieromonachus Zoſimus, Egumen of *Lubetski Antonioff* Monaſtery.

Johannicius, Archimandrite of *Suativeliki Chudotworni Labri Pecherski Kiovſhi* Monaſtery.

Of the *Moskow-Simonoffski* Monaſtery, I Archimandrite ſubſcribe a ſecond Time.

Hieromonachus Gideon, Deputy Archimandrite of *Suatomichaelovski Zlatoverkori Kiovski* Monaſtery.

Hieromonachus Benedictus, Deputy Archimandrite of *Suatomichaelovski Vidubitski Kiovski* Monaſtery.

Irodion Zurakovski, Archimandrite of *Obſchezitelni Kiovomezigorski* Monaſtery.

Gregory Goſhkevich, Deputy Archimandrite of *Sopheiski* Monaſtery.

Chriſtopher

Christophor Charnutski, Eugumen of *Suatonicolski Pustini Kiowski* Monastery.

Silvester Pomovski, Vice Rector of *Suatologo-Yavlenski Bratski* Monastery.

Symeon, Archimandrite of *Swiazki Bogoroditski* Monastery.

Joasaph, Egumen of *Cazanski Kizicheski* Monastery.

Varsonophius, Archimandrite of *Niznа-Novogrodski Pecherski* Monastery.

Philaretes, Archimandrite of *Troitski Macarioff Zoltovotski* Monastery, in the District of *Nizegorod.*

Joel, Egumen of *Vologotski Glushitski* Monastery.

Barlaam, Archimandrite of *Veliki Novograda Tihphina* Monastery.

II. *OFFICE.*

HERE is nothing particularly deliver'd of the Employ or Office of the Spiritual College, becauſe his Imperial Majeſty requir'd them to act by the Rules of the general Regulation.

III. *POWER.*

BUT as to the Extent of their Power, his Imperial Majeſty has been graciouſly pleas'd by his Sovereign Authority to grant ſuch a Power to the Spiritual College, as is declar'd expreſly in his Majeſty's Edict, printed in the Beginning of this Regulation. As likewiſe in the following Royal Reſolutions which his Majeſty wrote with his own Auguſt Hand in Points, which were propos'd to his Majeſty by the Spiritual College, and wherein his Majeſty has appointed the Title of *The moſt Holy Legiſlative Synod* to be given to the Spiritual College.

POINTS,

POINTS.

Wherein his moſt Serene Imperial Majeſty With his own Auguſt Hand hath vouchſafed a Reſolution.

By his Imperial moſt Serene Majeſty (in Subſcriptions.)

The Subſcription of his Imperial Majeſty with his own Hand.

In Church Offices. wherein the Name of the Patriarch was wont to be mentioned, may the Title of *The Legiſlative Spiritual Aſſembly* be us'd inſtead of it, in the following Form ?

A *FORM.*

By the moſt holy Legiſlative Aſſembly, the venerable Presbytery, *&c.*

By the moſt holy Synod, or, by the moſt holy Legiſlative Synod.

And

And this Title *moſt Holy* is not given to any ſingle Perſon, but to the whole collective Body of the Synod.

On emergent Occaſions.

From the Legiſlative Spiritual Synod, to the Legiſlative Senate, or, to the other Colleges, or from them to the Spiritual Synod; In what manner Letters to be directed?

To the Senate with the Privity and the Subſcription of all. But to the other Colleges in the Manner, as they write out of the Senate, ſigned by the Secretary alone.

But no Orders to be iſſu'd out from any Place in the Name of a Patriarch. Becauſe the Spiritual College is inveſted with the Patriarchal Honour, Power, and Dignity; and that, in a greater degree, as it is a Council.

Into

Into Vacant Sees.

Whether in the Spiritual Synod, to elect Biſhops, and after a Repreſentation to his *Imperial moſt Serene Majeſty*, to confirm them, and appoint them their Places?

To ſet apart two Perſons; and him we elect, to conſecrate and appoint.

Patriarchal, Epiſcopal, and the Monaſtick Villages, or Farms, with their Rents and Arrears, which were regiſter'd in the Court for Monaſteries, Whether to be regiſter'd in the Spiritual College alone? Becauſe the Civil Adminiſtrators have embezzled and waſted them.

Be it ſo.

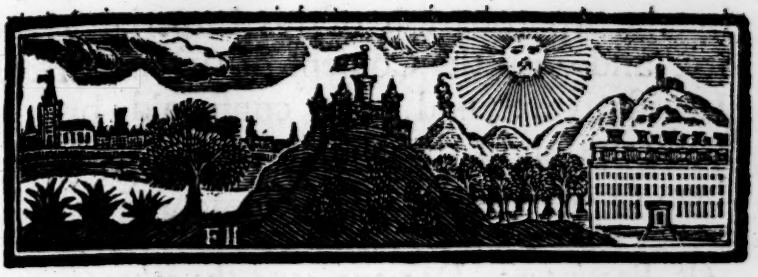
But the Spiritual College is bound upon Oath, to be faithful, and to ſeek the

Intereſt

Intereſt of his Imperial Majeſty equally with the other Colleges.

And it is noted, in the Regulation Spiritual, that ſuch Rule and Power belongs to the Spiritual College.

A N



AN

APPENDIX.

Concerning the Rules relating to Eccleſiaſticks and Monks.

ALTHOUGH in the above-written Epiſcopal Acts ſome Rules are preſcrib'd which may ſerve for the Direction both of Eccleſiaſticks and Monks; yet becauſe thoſe are not ſufficient, and the moſt Holy Legiſlative Synod is oblig'd by an expreſs Edict of his Imperial Majeſty (herewith printed in the beginning) to perfect their Regulation with new Canons as ſhall be neceſſary. Therefore by vertue of this Order, ſpecial Canons or Rules are here added, proper for a farther Inſtruction to Eccleſiaſticks and Monks,

by the Approbation of his Imperial Majeſty, and with the Conſent of the moſt Holy Legiſlative Synod, and confirm'd by the Subſcription of the Hands of all the Members of the Synod.

Of Presbyters, Deacons, and the other Clergy.

God hath given by his Apoſtle St. *Paul*, abundant Inſtruction to Presbyters and Deacons (*Acts* 20. 28, *&c.* 1 *Tim.* 3. *Tit.* 1.) and did they obſerve and do what he has commanded, the Church cou'd want no better Rules and Laws. But becauſe the Clergy were obſerv'd to be warp'd, and alter with the Times; the Holy Fathers in diverſe Councils iſſu'd out Decrees for their Regulation and Behaviour, as the Neceſſities of the Times requir'd. All which Laws being contain'd in the Books of the Councils, we judge it unneceſſary to ſubjoin here.

But becauſe ſome Defects are viſible in the Clergy of our *Ruſſian* Church; it becomes us, after the Example of the Primitive Fathers, to conſtitute ſome particular Laws, beſides thoſe above, conformable to the Word of God; that ſo Biſhops may ſee plainly what is their Duty towards their Clergy; the Clergy underſtand the true Nature of their Office and Vocation; and the moſt Holy Synod better diſcharge, if poſſible,

ble, this great Adminiſtration in their general Care and Government of the Clergy.

1ſt, Many thruſt themſelves into Prieſts Orders, for no other Reaſon than to revel and debauch with Impunity, but have no Regard to the proper Qualifications of that Employ. Therefore the Synod admitts none to be Prieſt, or Deacon, that has not been educated in a School of the Biſhop's Houſe (which has been ſpoken of in the Office of Biſhops, *Sect.* 10.) and in the mean time till ſuch Schools are erected, the Candidates for Orders are requir'd to be inſtructed in Books that treat of Faith, and of the Chriſtian Law, and of the Duties of all the different Ranks and Relations of Men, and even then, the Synod does not admit them, till they have learnt to Preach extempore.

2dly, A Candidate for Orders, muſt with his Petition bring alſo a ſufficient Teſtimonial from his Pariſhioners, that they know him to be a good Man, but eſpecially that he is no Drunkard, not a lazy Builder, not a Slanderer, not a Brawler, not an Adulterer, not a Smiter, not accus'd of Craft and Falſhood. Theſe Crimes chiefly diſqualify for the Prieſtly Function, are a prejudice to it, and reflect Scandal on the Spiritual Order.

3dly, In the Petition ſhall be mention'd expreſly the Glebe or Land ſet apart for the Miniſter of that Pariſh under the Hands of the Pariſhioners, and under the Hand of the Candidate, that he will be contented with that Glebe or Land.

4thly, The Candidate thus recommended is not to be eſtabliſh'd till he has learn'd perfectly the aboveſaid Books; and by this Time he will be prov'd whether he is a really good Man, or he diſſembles his Conduct; which an obſerving Man will ſoon diſcover: Whether alſo he does not relate his own, or other Mens Dreams and Viſions. For of ſuch what good can be expected? What, but old Wives Fables and miſchievous Tares to be ſown amongſt the People inſtead of ſound Doctrine?

5thly, The Candidate, before Ordination, ſhall execrate publickly in the Church all Schiſmatical Conventions with an Oath, that he will not conceal in Silence any whom he finds out in the Pariſh to be ſecret Schiſmaticks by their abſenting ſlily from the Holy Sacrament, or by any other Token or Circumſtance, but to inform the Biſhop of them by Letter. Beſides this, he muſt take the Oath of Fidelity to his Sovereign, and that he will detect all Treaſon, and all Facts requir'd by the Laws to be diſcover'd, tho' the Man tells them at Confeſſion; but does

not

not repent of them, nor alter his Purpoſe of putting them in Execution, as will hereafter be clearly ſhewn in the 11th Section.

6thly, After Ordination he ſhall ſome time be inſtructed in the Church Offices at the Biſhop's Palace. Let him alſo at the ſame time tranſcribe for his own uſe the Rules for Prieſts here ſet down, if he cannot have the printed Regulation; out of which he muſt alſo tranſcribe the Rules of General Duties, and the three Canons, as above, which bind temporal Perſons, that he be not hereafter culpable for his Ignorance of their reſpective Duties. And before Diſmiſſion, he is requir'd to ſubſcribe in the Biſhop's Court, that he hath taken along with him the ſaid Rules or Canons, and will be govern'd by them on the Pain of being puniſh'd, as the Biſhop ſhall direct, and at the Biſhop's Viſitation of his Dioceſe to exhibit theſe Rules to the Biſhop.

7thly, It is the Duty of Prieſts to underſtand more eſpecially, how at the Confeſſion of Penitents to deterr and ſubdue the Pride of ſuch as they obſerve to be ſtubborn and unrelenting, with the Threats of the Judgments of God; how to comfort and ſupport with the Hope of the Grace and Mercy of God the dejected and penitent; how to inſtruct a Sinner to break off his evil Habits; how to viſit and ſolace the Sick; how

with the Word of Exhortation to animate and convoy a dying Perſon in his Paſſage out of the World; how eſpecially to confirm Criminals condemn'd, and under the Sentence of Death, in the Hopes of divine Mercy. Theſe are indeed Duties neceſſarily incumbent on Prieſts.

But becauſe the due Diſcharge of theſe Offices is not to be expected from an illiterate Prieſthood, therefore till God gives us to ſee a more compleat Teaching and Education in *Ruſſia*, the Prieſt is to write down under certain Heads what Admonitions and Inſtructions are proper to be given on theſe Occaſions, and recite them extempore, or read them out of a Book by way of Inſtruction to Perſons that are ſick, or dying, or under Condemnation, and apply every Kind of Cure to them.

8thly, The Prieſt muſt not treat with Inſolence thoſe that come to him for ghoſtly Advice. He is inſolent when in the Time of Confeſſion he either inſults or ſhews himſelf moroſe towards the Penitent, whom he ought to ſolace and exhort with the greateſt Mildneſs; or at any other Time asks a Preſent impudently of his * Spiritual Sons, or

* Spiritual Sons are all thoſe that go to their Spiritual Fathers to Confeſſion; who ſometimes were treated very rudely by their Confeſſors, and ſuffer'd very great Exactions to prevent their betraying either their private Vices, or their Offences againſt the Publick.

demands

demands any thing of them with a kind of Authority; to wit, he asks or demands with Authority when he judicially acquitts any one, or remitts his Penalty, tho' he does it to the Detriment of private Persons, or to the Destruction of the whole Community.

An Inhibition lies against these arrogant unworthy Men from the Spiritual Power.

9thly, But it is yet a more heinous Crime for a Priest upon a Quarrel to reveal the Sins of a Spiritual Son: For this he shall be depriv'd of his Priesthood, and deliver'd up to the Temporal Judge, to undergoe corporal Punishment, according to the Nature of the Fact.

10thly, Every Spiritual Person, or Confessor, shall cautiously avoid Quarrels with his Spiritual Sons; for whatever reproachful Reflection he casts on them, a By-stander will conclude, that he was told it in Confession, and so the Calumny will gain Credit, and be insupportable. Priests offending in this particular are obnoxious to the severest Punishment.

11thly, If a Man discovers at Confession to his Spiritual Father an intended Robbery which he has not yet committed, Treason especially, or Rebellion against the Sovereign and his Government, or a wicked Conspiracy against the Sovereign's Honour, or his Life, and against the Family of his Majesty;

and while he makes Diſcovery of ſuch Conſpiracy, ſhews himſelf to have no Remorſe for it, but betrays a ſettled Reſolution to execute his Deſign, and makes Confeſſion of it not as a Crime, but rather to be confirm'd in his Purpoſe, by the Approbation or Connivance of his Confeſſor, which may be hence collected; if upon the Spiritual Fathers requiring him in the Name of God, to deſiſt wholly from his evil Purpoſe, with a ſullen Silence, or by a Juſtification of himſelf he appears to be unalterable in that Matter; the Spiritual Perſon muſt not on this bare Confeſſion of his Sins pronounce the Pardon and Remiſſion of them (for that is no true Confeſſion where the Man does not repent of all his Iniquities) but he muſt inform againſt him in the Place appointed by an expreſs Edict of his Imperial Majeſty, dated *April* the 28th, of this preſent Year 1722, which is publiſh'd and printed againſt ſuch Offences: by Vertue of which Order alſo, for Words reflecting on the Honour of his Auguſt Imperial Majeſty, and prejudicial to his Government, ſuch Offenders are immediately to be apprehended and brought to the Place requir'd. The Miniſter is therefore oblig'd to diſcover ſuch as manifeſt a Reſolution to execute their baſe and villainous Purpoſes, and to commit them to the Cuſtody of proper Officers, in Obedience

to

to the ſaid Law of his Imperial Majeſty. Only in this Information he is not to reveal the principal Matters declar'd in Confeſſion (becauſe by this Edict, ſuch Offenders are to be try'd only in the Chancery of Secret Affairs, and in the Preobrazenski Precauſe or Court) but in his Information he declares what has been hitherto kept a Secret, that ſuch a Man by Name, and of ſuch a Rank, has form'd an evil Deſign which he does not repent of, againſt the Sovereign, *&c.* as above, the Execution of which Plot will be very miſchievous, and for which he ought to be apprehended and taken in Arreſt. And whereas by the ſaid Edict of his Imperial Majeſty it is requir'd for the neceſſary conviction of ſuch Offenders, that the Informer with his Securities, or if no Security can be had, with his Conductors ſhall be detain'd under a Civil Arreſt in the ſaid Chancery of Secret Affairs, or in the Preobrazenski Precauſe (or Court.) The Prieſt therefore having made this Diſcovery, and given Security for his Appearance, and ſurrendring himſelf into the Place appointed, without the leaſt Excuſe or Delay, ſhall there, at the time of Tryal, declare all that he has heard of that villainous Deſign, explicitly and plainly, without any Diſguiſe or Heſitation; for by this Declaration the Spiritual Perſon does not diſcover the whole Confeſ-

ſion,

ſion, nor offend againſt the Laws of it, but rather fulfills our Lord's Doctrine, which teaches, that *if thy Brother ſhall treſpaſs againſt thee, go and tell him his fault between thee and him alone: if he ſhall hear thee thou haſt gained thy Brother; but if he will not hear thee, then take with thee one or two more, that in the Mouth of two or three Witneſſes every Word may be eſtabliſhed. And if he ſhall neglect to hear them, tell it to the Church, Matt.* 18. 15, 16, 17.

Hence we are inſtructed, that God himſelf requires Information to be given to the Church of our Brother's Tranſgreſſion in this Inſtance alone, or in any other of the like Nature, which a Man does not repent of, and which he obſtinately perſeveres in: moſt of all, it is the Duty of every one to make known, and diſcover Treaſon againſt the Sovereign, or a Plot againſt his Perſon, and to prevent the dreadful Conſequences of it. Moreover, every Spiritual Perſon is to remember, that the Biſhop when he has ordain'd a Prieſt, in the Letters of Orders which he grants him, admoniſhes him as from himſelf, after the manner of the antient Fathers, in theſe Terms, that he bind and remit the Sins of thoſe that diſcloſe their Conſciences to him with Diſcretion and Prudence according to the Canons, *&c.* and according to our Epiſcopal Benediction and

Precept.

Precept. But that he conſult us in all extraordinary and difficult Caſes. And altho' Crimes of ſuch a weighty and heinous Nature are at preſent confeſs'd with certain Tokens of Repentance, the antient Canons notwithſtanding require the Biſhop to be inform'd of them. It is eſpecially neceſſary and incumbent on all Confeſſors to detect a reſolute Purpoſe and Deſign form'd againſt the Sovereign, or ſecret Attempts againſt his Government; nor is Confeſſion violated by ſuch Diſcovery; becauſe the Acknowledgment of a Villany intended, which the Perſon confeſſing will not deſiſt from, nor account a Crime in himſelf, is not Confeſſion, nor a Part of Confeſſion, but an illuſive Salvo for the Conſcience, in the end deſtructive to theſe Offenders, and a Snare to Miniſters that imprudently conceal ſuch villainous Deſigns, as has appear'd in Fact not only heretofore, but even this * preſent Year. Whereupon an Admonition has been printed

* The two following Inſtances of Prieſts executed for concealing Treaſon, happen'd during my Abode at *Moſco*.

A Prieſt at *Moſco*, in 1720, upon a Quarrel with on who had confeſs'd to him his Intent to aſſaſſinate the Tſar, threaten'd him, a Year after this Confeſſion, to diſcover his former Declaration of ſuch a Deſign, and accordingly inform'd his Majeſty of it; but was inſtantly beheaded,

printed and publiſhed in a ſpecial Manifeſt out of the Spiritual College to Confeſſors and Prieſts, bearing Date *May* 17th, of this Year 1722, wherein it is commanded, expreſly notify'd, and ſufficiently ratify'd to all, how to conduct themſelves as to Informations requiſite on theſe Occaſions.

12thly, But Prieſts are not only oblig'd to diſcover an intended Villany, which will certainly be put in Execution, but even a Fraud or Impoſture, which is become National; for Inſtance, if a Man by ſome Device or Deluſion artfully repreſents a lying Wonder, which the ſimple and undiſcerning Multitude receives for true, and afterward the Impoſtor declares this his Cheat in Con-

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beheaded, becauſe he had not reveal'd the intended Treaſon in due Time, and ſeem'd only by this late Diſcovery to gratify his own Spleen and Revenge, and to have acted upon no Principle of Duty, with Regard either to his Office or his Prince.

But the particular Fact which this Paſſage alludes to, is of a Prieſt (then the Pariſh-Prieſt and Miniſter of the Church built by Prince *Menſhekoff*, cloſe by his Houſe) in St. *Petershourgh*, whom the ſaid Prince ſent for to *Moſco* by his Majeſty's Order, in *January*, 1722. On the Accuſation of a Malefactor, who under Torture, amongſt other Crimes, acknowledg'd his Deſign againſt his Majeſty's Perſon, and that he had told it to that Prieſt in Confeſſion, who had hitherto made no Diſcovery of it. It was remark'd that this Prieſt had no Thought of ſuch a fatal Concluſion of his Journey, but inſtead of Promotion, as expected, he was beheaded, and his Head fix'd on a Spike in the Ploſhad or Market Place in *Moſco*.

feſſion

feſſion without any Signs of Repentance or Promiſe to make a publick Diſcovery of it, or to put a Stop to the Impoſture; but that Lye through the Peoples Ignorance, being embrac'd for Truth, is adopted into the Number of true Miracles, and at length eſtabliſh'd as a thing known and receiv'd by all, Time out of Mind. This the Miniſter is bound to repreſent, where requir'd, without delay; to prevent the Progreſs of ſuch Frauds, that the deluded Populace may not perſevere in ſinning ignorantly, and in receiving Lies for Truths; becauſe the Uſe and Practice of ſuch lying Wonders is not only the Foundation of every other Impiety, but an impudent Violation of that Law of God, *Thou ſhalt not take the Name of the Lord thy God in vain.* For in theſe feigned Wonders the Name of God is mention'd indeed, but with a Lie, and is not therefore glorify'd by them; but this way is taken in vain, and the Blaſphemy perverſely paſſes for Religion. It is therefore abſolutely neceſſary to prevent ſuch illegal Practices, ſo deſtructive to Religion; and Miniſters in the Caſes abovemention'd are oblig'd to make a clear and ſpeedy Diſcovery.

13thly, If beſides theſe more important Matters any thing is farther confeſs'd penitentially, and with a purpoſe of making Satisfaction, which yet ſeems to the Confeſſor

a Crime of ſuch a Nature as not eaſily to be diſtinguiſh'd either how great an Offence it is, or what Chaſtiſement and Penance is due to it. Let the Prieſt repair to his Biſhop, and without naming the Penitent, lay before him the Sin with its Circumſtances, and deſire his Determination of the Caſe.

14thly, Whereas many Prieſts are ignorant of the Holy Scriptures, and even read the Church Services or Liturgies with a blind Devotion; yet when they have excommunicated Perſons for many Years, plead the Letter of what is written, without underſtanding truly the meaning of it, and even perſiſt injudiciouſly to refuſe adminiſtring the Holy Sacrament to ſome at the Point of Death; alledging this Reaſon for their Excuſe, that they cannot do this without a previous Penance, and Death will not give time for this when it has ſeiz'd the Man labouring already in the Pangs of it. We therefore offer this our Opinion and Judgment.

The Primitive Holy Fathers and Miniſters did not judge of Penances as tho' they were immutable Principles, but changed, and permitted others to change and alter them upon very good and excellent Reaſons, as we ſhall evince from the Teſtimonies of ſeveral of them.

Baſil the Great ſays in his third Canon, that we ought to diſtinguiſh between what

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is ſettled by an immutable Law, and what by Cuſtom; in Caſes that are not determin'd by an unalterable Law, Cuſtom as deliver'd down to us, is the Rule to act by. And in the ſame Diſcourſe he treats alſo of Penances, and judges them to be decreed and enjoyn'd not by an eſtabliſh'd Law, but by Cuſtom (as here) and the ſame Doctor, in his 74th Canon, determines thus of Penances: If any one is guilty of the Sins, above recited, manifeſtly appears to be reform'd by a pious Confeſſion, then the Spiritual Father, who has his Commiſſion by Divine Grace to bind and abſolve, if in Regard to the ſincere Repentance of the Penitent confeſſing, he indulges him the Favour of a ſhorter time of Penance, he is not to be condemn'd. On which Diſcourſe of *Baſil Theodore Balſamon*, Patriarch of *Conſtantinople*, gives this Comment. There is, ſays he, this Diſtinction betwixt Judges, who by their Authority and Sentence enjoyn corporal Puniſhments, and Biſhops decreeing Eccleſiaſtical Cenſures againſt penitent Offenders; becauſe Judges cannot diminiſh nor add to the Puniſhments appointed by Law without the King's Permiſſion and Conſent. But Biſhops taking upon themſelves the time, wherein as it were to intercede for us with God, do at their own Diſcretion both augment and leſſen the Puniſhment of our Sins; and there-

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fore there is a Power, both of ſhortning the time of Penance, and even of altering Penances.

St. *Gregory Nyſſen*, in the fourth Canon of his Epiſtle to *Litoïus* a Biſhop, diſtinguiſhes between a Sinner that voluntarily confeſſes his Sins, and one taken in Tranſgreſſion, and aſſigns a more favourable Penance to him who confeſſes of his own accord, than to another caught and apprehended in the Fact.

St. *Chryſoſtom*, in his Book of the Prieſthood, inſtructs the Spiritual Paſtor to diſtinguiſh between Penitents, and he wou'd not have all alike ſeverely chaſtis'd: His Words are theſe, [It is not neceſſary to inflict Puniſhments exactly in proportion to the Crimes, but to examin into the Diſpoſition of the Offenders, leſt we widen the Rent whilſt we mean to cloſe it, and when we wou'd raiſe the proſtrate, depreſs and keep them down. For the infirm, or Libertines, and Men for the moſt part addicted to the Pleaſures of this World, alſo the Great and Mighty who are not to be reclaim'd inſtantly but by degrees, may, tho' not entirely, yet in part, be ſet at Liberty from the Sins that beſet them. A Prieſt who chaſtiſes with too great Severity, by ſuch Rigour, does but deterr them from Amendment. For a Soul deſtitute of Shame becomes deſperate, and conſe-

conſequently will neither yield to mild Perſuaſions, nor be terrify'd with Threats, nor mollify'd by Kindneſs, but grows worſe and more obdurate than the City which the Prophet reproves, *Thou haſt put on the Front of a Harlot, nor art thou aſham'd before all Men:* Therefore a Prieſt ought to have a very good Judgment and many Eyes, to penetrate exactly into the Conſtitution of a Soul; for, as many caſt off all Hope of their own Recovery, and fall into a Deſpair of Salvation, becauſe they are not able to undergoe a ſevere Remedy, ſo on the contrary, ſome obſerving their Puniſhments not to equal their Offences, deſpiſe and contemn them, and remain more wicked than before, and give themſelves up more audaciouſly to a licentious Courſe. It is expedient therefore to omitt no Enquiry, and to uſe the utmoſt Care and Diligence to apply a Cure proper to the Patient, that his Labour may not be in vain.]

Thus far *Chryſoſtom.*

And again, in his Diſcourſe to *Theodore*, who had laps'd, briefly on the ſame Subject, but clearly.

God never deſpiſes Repentance made with a true and honeſt Heart; tho' a Man is entangled in the greateſt Sins, yet if he ſincerely deſires to return thence into the right Path, he will mercifully receive and embrace

him; Repentance is not perfected by the Time, but by the Truth of the Converſion.

Agreeably to what *Chryſoſtom* has here ſaid, the Council of the Holy Fathers at *Trulla*, propoſes this Reſolution of the Caſe to us, in the 102d Canon, wherein are theſe Words of the Patriarch *Balſamon*, [And in other Synods it is decreed, in favour of a Biſhop, who by the Grace of the moſt Holy Spirit is authoriz'd to bind and looſe, that he do not always ſtrictly inſiſt on the Authority of Canons which relate to Penances; but to diſpenſe Penances according to the Condition of the Perſons under Cenſure, that is, according to their Stature, their Diſpoſition, their Intention, and alſo according to the Quality of their Sin, and ſo to miniſter Phyſick proper for every Caſe.] Thus this Canon declares, as alſo thoſe *Greek* Doctors, *Johannes Zonarus*, and *Alexius Ariſtenus*.

This we again cloſe with the Diſcourſe of *Baſil*, who in the 84th Canon ſpeaks thus of Penances decreed, [All this we write in this Senſe, that we regard chiefly the Fruits of Repentance, nor do we meaſure them by the Length of Time, but reſolve them into the Power and Efficacy of the Repentance.]

All theſe Diſcourſes of our Doctors ſufficiently teach us, that the Canons relating to Penances are not unalterable, but are left to the

the Diſcretion of the Spiritual Father, whoſe Buſineſs it is to conſider who, and what kind of Perſon the Penitent is? Whether he repents unfeignedly? And what Penance he is able to bear? And that a too ſevere Chaſtiſement, inſtead of a Cure, be not converted into the Poiſon of Deſpair.

And by ſuch a Conſideration of all Circumſtances, the Spiritual Father will be enabled to enlarge or leſſen the Time or Degree of the Puniſhment, or exchange one Penance for another; to inſtance, a Faſt for an Alms (provided under the pretence of Alms, he do not want a Preſent for himſelf, or ſome other Perſon who is not truly neceſſitous) he is to conſider that this is ſometimes impracticable, and therefore only to impoſe ſuch Penances as the Penitents are capable of performing; to wit, we are to conſider what kind of Penance we may impoſe on a Soldier upon Duty; an indigent Traveller on the Road; a Sailor at Sea; a Beggar, or a ſick Man, and the like. Such People as theſe are not able to keep Faſt, or beſtow an Alms. After he has therefore ſufficiently reſtrain'd ſuch as theſe, with the Denunciation of God's Judgment from re'apſing into an evil Courſe, and upon the Confeſſion of their Sins comforted them, in caſe they truly repent of them, with Overtures of the Divine Mercy; the Spiritual Father can

diſpenſe a Pardon, and without a Penance admitt them to a Participation of the Holy Myſteries, or Sacraments. Otherwiſe the Spiritual Father ſhall well obſerve whether the Perſon confeſs'd by him be a Man ſo well diſpos'd and ready to undergo any kind of Penance, as namely, that the Penance of being deny'd for a time the Reception of the Holy Sacraments, does not drive him to deſpair, or contribute to make him indolent or careleſs, or cauſe him to deſpiſe his Chaſtiſement, but leads him to be more deeply ſenſible and ſorrowful for his Sins, to a juſt Apprehenſion of the Wrath of God, and to excite him to the moſt fervent Repentance: On ſuch a Penitent the Spiritual Father may lay the Penance of abſenting from the Holy Myſteries for a time, with other Penances proper to reclaim him. Only the Prieſt muſt not preſume to do this of himſelf, but laying before the Biſhop all the Circumſtances of the Penitent without naming him, he petitions for his Determination of the Caſe and Benediction; but eſpecially the Penance of being debarr'd the Holy Sacraments for a long time is very antient and primitive; for this was heretofore medically us'd, as moſt effectual to repreſent the heinouſneſs of Sin, and to diſcover the ſinful Luſts of Men; but it is now ſo far from being a Terror to many, that the Lazy wiſh

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for it, conceal'd Schiſmaticks are in Love with it, and hypocritical Sinners in their Confeſſions induſtriouſly ſeek for it; hence this Penance is laid aſide, and no longer in uſe for the ſaid Reaſons, and in purſuance of the Inſtructions which the Doctors above have given us.

15thly, When the Prieſt comes to the Sick to hear his Confeſſion, and to adminiſter the Holy Myſteries to him, he muſt hear his Confeſſion in private, but give him the Holy Sacrament in Company with the People of the Houſe where he is, and with his own inferior Clergy. And this, becauſe ſome unworthy Popes or Prieſts favouring Schiſmaticks, pretend to adminiſter the Sacraments to the ſick in private, that the Schiſmatick under the Pretence of ſuch Participation may be conceal'd. For ſuch Impiety he ſhall be depriv'd of his Prieſthood, and deliver'd over to the Civil Judge for corporal Puniſhment, and the Eſtate of a Schiſmatick, ſo conceal'd, be confiſcated for the Sovereign's uſe.

16thly, And he who informs againſt a Pope and Schiſmatick for doing thus, ſhall be rewarded for ſuch Information with half, or a third Part of the Eſtate of the Schiſmatick.

17thly, Popes ſhall be dealt with in the ſame Manner, who being brib'd by Schiſ-

maticks take their Children under a Shew of baptizing them, but diſmiſs them without Baptiſm.

18thly, It is the great Superſtition and Vanity of ſome Laymen to invite Popes to their Houſes to chant Evening and Morning Prayers for them, *&c.* If a Man does this ignorantly, which is no Novelty, he is ſuperſtitious and wants Reproof; or if he does it wittingly, this is great Arrogance; for he knows that every Chriſtian has, or ought to have Confidence (as the Apoſtle ſpeaks in the tenth Chapter to the *Hebrews* v. 22, 23.) *to come to God in the Aſſurance of Faith, and to hold the Profeſſion of Hope immoveably, for he is faithful that promiſed:* And he knows this alſo, that the Prieſt is the Diſpenſer and Miniſter of publick Prayer in the Houſe of Prayer, that is, in the Church of God, eſpecially of the Sacerdotal unbloody Sacrifice, and of the other Myſteries, which cannot be adminiſter'd without the Prieſt. But no Reaſon requires that a Prieſt be call'd to their Houſe to chant (or perform divine Service) which can be as well done without a Prieſt: And why this Diſtinction between the Great and Wealthy, and our poor Brethren to whoſe Houſes Prieſts do not go to pray with them? This is indeed a Provocation, and not a Supplication to God.

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In many Houſes alſo, vagabond and diſſolute Popes are conceal'd and ſhelter'd from Juſtice, who are excommunicated by the Biſhops, and who invite themſelves; and Widows under the Pretext of Church-Service entertain ſuch, not without a Suſpicion of ſomething worſe, as has been ſhewn briefly in the Spiritual Affairs above. Many Irregularities are committed by theſe Popes thus harbour'd in Houſes, as unlawful Marriages, *&c.* Wherefore it is order'd that there be no more of this diſorderly Practice, and that the refractory and diſobedient be ſeverely puniſh'd.

19thly, Prieſts and Deacons, and the other inferior Eccleſiaſticks, are not to go to chant in Places famous for Miracles, which are not univerſally allow'd; but they muſt inform the Biſhop hereof, and forbid the People repairing thither under a ſevere Penalty. A Prieſt muſt not admit into the Church a Pope to read Divine Service, or a * Hieromonack, or Hierodiacon, that has not the Biſhop's Teſtimonial, that he is a regular Prieſt or Deacon, and that he is

* Hieromonachi and Hiero-diaconi, are Monks in Prieſts or Deacons Orders, who officiate chiefly in Monaſteries.

actually miſſion'd and diſmiſs'd by Benediction. He ought alſo to forbid talking, as much as poſſible, in the time of chanting or reading the Service; and when he goes out of the Church, he is to take notice of this Abuſe, and reprove the Offenders openly, and not connive at any Perſon how great ſoever he be.

20thly, A Prieſt, as he is the Shepherd of his Flock, is carefully to obſerve whether Monks and Schiſmatical Teachers, or Impoſtors, or holy Hermits reſort to the Houſe of any Pariſhioner, and if he ſees them do ſo, he is oblig'd to apprehend them, and ſend them to the Biſhop, under Pain of Deprivation and corporal Puniſhment.

21ſtly, Prieſts are not to traffick or bargain for the Performance of the Offices of their Miniſterial Function, as Baptiſm, Marriage, Burial, *&c.* but to be ſatisfied with free Gifts or Preſents; this eſpecially they are oblig'd to in performing the * *Sorokuſti*, or

* *Sorokovoye Molebeniye*, is a Service of 40 Days Prayer for the Dead, which is a Miniſterial Act, and perform'd only by the Prieſts over the Graves; *Sorokuſti* are thoſe Maſſes; the Exactions for which, ſeem only here to be reſtrain'd, but the Service continu'd, and is the ſame with the Heathen *Parentalia*, or the Roman Maſſes for the Dead. They are otherwiſe call'd in the Language of *Ruſſia Pominaniye*, or a Commemoration of the Dead. A Branch of

or the Maſſes for the Dead; for which Popes exact great Prices, and notwithſtanding they are not ask'd to do this, yet of their own accord frequently perform thoſe Offices, and diſtrain for Payment, as for a Tax on Death.

This ſingle Crime, if a Biſhop neglects to reſtrain it, is Cauſe ſufficient for his being ſummon'd to a Tryal in the moſt ſacred Legiſlative Synod.

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of this Superſtition is the *Pominaniye*, or Commemoration made by the People, who not ſatisfy'd with the Honours which the Prieſts have done to their deceaſed Parents or Relations, by that Solemnity of 40 Days Devotion over them, viſit their Graves themſelves, once or oftner in the Year on *Saturdays* chiefly, and having with miſerable Cries and Howlings bewail'd their Deaths, leave there Flowers and Mead, or Bread, and Beer, and wiſh the Deceas'd to comfort themſelves with the Repaſt they bring them, which when they are gone out of Sight the Prieſts take to themſelves.

To prevent this ſuperſtitious Practice, his late Majeſty broke down and carry'd away all the Tombs out of the Church-yards in *Moſco* and *Petersburgh*, in 1719, but without Succeſs, for the People are ſtill obſerv'd to repair to the Church-yards, notwithſtanding there are no Monuments nor Marks left of the particular places of their Interrment; and it has not been hitherto thought proper to ſuppreſs a Practice ſo ſtrongly riveted in the Minds of a ſuperſtitious Nation, by a ſevere Execution of the Laws againſt it.

It was remark'd as a favour to Foreigners, that the Tombs in their Churches and Church-yards were not moleſted, becauſe the Tſar knew that they made no ſuperſtitious Uſe of them.

22dly,

22dly, And becauſe it is his Imperial Majeſty's Intent, to have Churches ſo diſpos'd and order'd, that a ſufficient Number of Pariſhioners be aſſign'd to each Church, and to reſolve that Pariſhioners ſhould be under an Obligation to the Clergy of the reſpective Churches for the whole Year, that by their Contribution every Miniſter may have a competent Maintenance. According to his Majeſty's Order, therefore the moſt ſacred Legiſlative Synod, with the Conſent of the Supream Temporal Powers, does adviſe and concurr in the intended Decree. And it is thus reſolv'd, that Miniſters ſhall be oblig'd not to inſiſt on the leaſt Gratuity for reading the ſtated Offices, more than what any one is diſpos'd to give of his own Free-will; and this, not at the time perhaps when the Prieſt performs the Office, but at any time afterwards.

23dly, The fourth Oecumenical Council at *Calcedon*, in her ſixth Canon, prohibits the Ordination of Prieſts or Deacons, without a Title to the Cure of Souls, or their having ſome Church to which they belong; nor to permitt ſuch as are ſo ordain'd, ſimply and nakedly, without reſpect to any Cure, to diſcharge the Offices of Prieſt or Deacon. And though Prieſts and Deacons are not thus negligently ordain'd in *Ruſſia*, yet more than are neceſſary are ſet over one Church, and many

many desert their Cures, and forsake the Churches to which they are appointed, and straggle here and there, which is just as bad as though they had no Cure at all. To prevent such Abuses for the future, it is the Duty of Lay-Men, not to employ such vagrant Popes and Deacons in any Ecclesiastical Office; and Bishops must not ordain too great Numbers, and they are to apprehend and punish such as are found to forsake their Cures; and if they refuse to return to their Churches, and discharge their Office regularly and orderly in them till they die, on the Security of honest Bonds-Men for their good Behaviour, to deprive them of the Priesthood. But by no means to ordain supernumary Priests, because so many consecrated and taken into the Clergy run away from their Cures: It is therefore decreed, speedily to limit their Number by a special Order.

24thly, And if a Priest or Deacon so depriv'd or degraded by the Bishop, for the aboveſaid Transgression, or any other, goes into the World in the Character of a Priest or Deacon, and presume to exercise the Office of a Priest, to send him to the most sacred Legislative Synod, and the Synod shall deliver him over to the Temporal Judge. The Bishop may himself, if he pleases, remand him to a Temporal Tribunal, where proper.

25thly,

25thly, And in caſe a Pariſh, by Misfortune, is ſo impoveriſh'd as not to be longer able to ſupport a Prieſt with his inferior Clergy, then the Biſhop himſelf is to take Care of them; nor to ſuffer them to ſtray, but appoint them a Place where there is a Vacancy.

26thly, A Prieſt muſt not preſume of his own accord, without the Biſhop's Benediction, to officiate in a Regiment of Soldiers, the Prieſt offending herein, ſhall be ſeverely Puniſh'd; and againſt the Præfect or other Officer (if he offends reſolutely, without being impos'd upon by the Pope, and ſhall proceed to defend the Pope by Force) Information ſhall be given to the Synod, and by an Order from the Synod, the Affair ſhall be examin'd in the College of War.

27thly, In many Churches the Pope preſiding, will not admit any but his Sons or Kinsfolk among the Eccleſiaſticks, or leſſer Orders, to ſupply the lower Services of his Church, and ſometimes ſuffer them to perform the higher Offices, without any Regard to their Qualifications or Learning: this, beſides other Reaſons which might be given, is for this Reaſon eſpecially, miſchievous in its Conſequences, that on the Preſumption of his own Kindred about him, a Pope takes the liberty to neglect the regular

gular diſcharge of his Function, or to conceal Hereticks and Schiſmaticks, in Contempt of the Authority of the eleventh Canon above recited. Biſhops therefore, are eſpecially to prevent this Offence, and to puniſh Popes ſeverely, that act contrary to Canon. Only by an Accord of the Pariſh, or the expreſs Licence of the Biſhop, a Pope may have his own Son, if taught to chant and read, but no more than one Son plac'd amongſt the Danki or Penamari (Chanters or Clerks) and the reſt of his Sons he may give off, if well inſtructed, to other Churches, or place them in ſome other honeſt Vocation of Life.

28thly, And Biſhops are not only to obſerve, Whether Prieſts and Deacons, and the lower Eccleſiaſticks, frequent the Stews, or being drunk, bellow in the Streets, or what is worſe, in their drink whoop and hollow in the Church, or read the Church Service with a double Tone: Whether they are riotous in their Meals, or require Entertainments when they viſit, and what is intolerably ſhameful, Whether they fight in the * Boi Kulachni (a Play at puſhing) and for

* This is a Play, when ſome one Day in the Winter, the vulgar People puſh at the Breaſts of each other with their Fiſts and their Gloves on, which are almoſt as large and ſtrong as a Hedger's Mittins, and is an anual Diverſion of the Populace; at which, ſometimes the greateſt Men in the Country are preſent as Spectators.

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ſuch Offences to puniſh them ſeverely; but eſpecially to command them to wear a decent Habit, that their upper Dreſs, tho' plain, be clean, and not one black and another red, that they walk not in a droniſh, lazy manner, nor lie down in the Streets to ſleep, nor tipple in Cabacks (Beer or Brandy-Houſes) nor boaſt of the Strength of their Heads in drinking at Entertainments, and the like. Such ill Deportment proclaims them Rake-hells, and by no means becomes the Shepherds and Fathers of the People.

29thly, Pariſh Prieſts are henceforward to keep Regiſters of the Births and Baptiſms of the Children of every Pariſhoner, and to write down the Year and Day with the Names of their Parents and Sponſors. In like Manner to ſet down the Children that die unbaptiz'd, with the Reaſon or Occaſion of that Diſaſter. Herein likewiſe Marriages are to be written, and Deaths, with a Signification whether they die Penitent like good Chriſtians, as alſo Burials; and if any Perſon is unburied, to note particularly the Cauſe why he has not Chriſtian Burial with the Year and Day; and Yearly to preſent theſe Books into the Biſhop's Court, and to make Report every four Months into the Biſhops Court, how many are born and die, and to give an Account hereof in writing into the Synod out of the Biſhop's Court.

30thly,

3othly, The moſt ſacred Legiſlative Synod is to take eſpecial Care how to diſpoſe of Prieſts and Deacons that are Widowers, particularly ſuch as have loſt their Wives when young.

The Method hitherto has been to ſhave ſuch for Monks, obliging them to ſwear, that they are not enter'd into the Order of Monks by Conſtraint, or at a Time when they did not themſelves expect and wiſh for that Privilege and Benefit. Compulſion hereto is not neceſſary, but after due Probation a Man may be Shorn with his own voluntary Conſent.

Of MONKS.

The Order of Monks was antiently a Kind of Mirror to the Chriſtian Religion, and the Pattern for Repentance and good Diſcipline; but is now the Reverſe, and the Original of infinite Diſorders and Diſturbances; wherefore to reform it, let the following Rules be obſerv'd.

Whom, and in what Manner to elect for Monks.

1ſt, Not to admit any Man to be a Monk till he is thirty Years of Age; becauſe to have a good Underſtanding is not the only Qualification for the Monaſtick State; he muſt

muſt alſo give a ſufficient Proof of his Conſtitution, whether he has the Gift to live continently in that unmarried State.

2dly, Not to admit a Soldier, when it is evident, that he had no real Intent of being a Monk, and is a notorious Malefactor by deſerting his Colours. To admit ſuch a one wou'd be a manifeſt Contempt of the Authority of the Supreme Power, and an Injury to the whole Community. But if he has a Diſcharge from his ſuperior Officer, he is then at liberty, and may be taken into the Order, after three Years Probation.

3dly, Not to admit a Chreſtianin (or Boor) who is a Stranger, and not known, without a Letter Dimiſſory from his Lord. But to examin who, and what Sort of Man he is, and how old, and whether he is not yet under Subjection; principally for what Reaſon, and on what Conſideration his Lord ſet him at Liberty, and whether he is a Scholar? And not at all to ſhave the illiterate without his Imperial Majeſty's ſpecial Order, and a Decree of the Synod.

4thly, Not to admit a Man that has a Wife alive; but it is uſual, when the Man and Wife are agreed, for the Man to be ſhorn for a Monk, and the Woman at liberty to marry another Man. This Manner of Divorce ſeems equitable and right to the ſimple and ignorant, but is moſt contrary to the

the Word of God, if done for this reaſon alone of a mutual Agreement. But in Caſe there is a juſt Occaſion of Divorce, let not the Man and Wife divorce themſelves, but lay before the Biſhop the Caſe and Circumſtances of their intended Divorce, evidenc'd with clear and certain Proofs. Then the Biſhop muſt write to the moſt ſacred Legiſlative Synod for their Judgment and Decree, and not make ſuch Divorce till he has the Reſolution of the Synod.

5thly, And if a Man and his Wife are mutually agreed to take upon them the Monaſtick Order; then, beſides other Circumſtances, Enquiry muſt be made into the Woman's Age, Whether more than fifty or ſixty Years? Whether they have Children? And how they leave them?

6thly, Be it known to all, that Archimandrites and Egumens are oblig'd to warn and inform Sons who come to be Monks without the Conſent of their Parents, alſo Parents who are capable of having Children, and Men leaving their Wives, and Women forſaking their Husbands, that it is an irreligious Practice to forſake thoſe reſpective Relations under a Notion or Pretence of doing this for Chriſt's ſake, without underſtanding the Force and Import of thoſe Words of our Lord (*If a Man leave Father and Mother*, &c.) For our Lord ſaith this of

a conſtrain'd, not a voluntary Forſaking, that is, if it is impoſſible for any one to love Chriſt, becauſe he or ſhe dwells with Parents or Children, Husband or Wife; then Duty obliges to forſake ſuch Cohabitation, and to prefer the Love of God to the Love of the neareſt Kindred. This may be the Caſe, when for Example, either an Infidel Parent will not permit his Son to embrace the Chriſtian Religion, or tho' a Believer wou'd compell him to perpetrate ſome great Wickedneſs, or becauſe of a Perſecution by Infidels, he cannot dwell with his Wife and Children, and it is impoſſible to take them along with him in his Flight. But contrary hereto was the Conceit of *Euſtathius Sebaſtianus* the Heretick, who taught profeſſedly, Children to forſake their Parents, and Husbands their Wives, as if this very Deſertion was a Thing pleaſing to God; which Doctrine was anathematiz'd in the Council of the Holy Fathers in *Gangra*.

7thly, To examin ſtrictly the Perſon who comes to be admitted into the Monaſtick State; whether he is involv'd in Debts; whether he flies from Juſtice for Theft or Robbery; whether he is guilty of Treaſon, and the like. Such indeed ſeek not Repentance, but Protection, and occaſion great Trouble and Inconvenience to a Monaſtery. To prevent this Evil, admit none to be a Monk

Monk out of another Dioceſe, nor without a Certificate from honeſt Neighbours.

8thly, Not to admit Perſons belonging to the Civil Courts, without Licenſe from the Governour or Weywod, or their Biſhop, or from a Monaſtery, teſtifying his Diſcharge from the Buſineſs of that Court.

The ſame we are to underſtand of Prekaſchiks, *i. e.* Clerks, Book-Keepers, or Apprentices.

9thly, The Cuſtom prevails in ſome Places, that Parents devote their infant Sons for Monks, before it is poſſible to make any Tryal of them; and after they are grown up to Man's Eſtate, perſuade or compell them to be ſhorn, putting them in Mind of their own Vow for them, and not ſuffering them to marry. This is a pernicious Cuſtom to the Souls both of Parents and Children, for the Impoſition of this State of Life upon Children, by Compulſion, is a ſinful Grievance, and Parents bring upon themſelves the Guilt of it; for tho' Children are ſubject to the Will of their Parents, yet not as Brute Beaſts; not ſo as in this particular Caſe, to have no freedom of Will and Choice, ſuch as is the Election of their own Way of Livelihood. Strict Care is to be taken, that none be ſhorn who are thus devoted or compell'd.

10thly, This is alſo an idle and miſchievous Cuſtom; a Man gives a certain Sum of Rubles (or Crowns) in Pledge to a Monaſtery, which Monaſtery is hereby oblig'd to receive him for a Monk when he pleaſes, and then he repairs to the Monaſtery as to his own Eſtate, and ſeeks an Equivalent in the Monaſtery for his Pledge, as for a Debt, and with Clamour demands it of the Naſtoyatel or Prior. The general Opinion to this Day prevails, that it is not poſſible to refuſe ſuch a one the Privilege of being a Monk. From henceforward ſuch Pledges and Pawners are not to be receiv'd, and if the Prior or Principal does admit them, he ſhall be depos'd.

11thly, But when ſuch a one offers himſelf, as none of the foregoing Cautions debar from being a Monk, he may be taken into the Monaſtery, not to be ſhav'd inſtantly, but to be committed to the Care of an honeſt and ſober * Starets, who ſhall exer-

* Starets, or an elderly Monk. Theſe Startſi uſually ſtood in the High-Roads in little Hutts, or Oratories, to beg and receive the Alms of Paſſengers for the Uſe of Monks in the Monaſteries adjoining, 'till his late Majeſty order'd them to be pull'd down. Theſe Oratories were within adorn'd with the Pictures of Saints, and above the middle, in the Front, one large Picture, to which Paſſengers conſtantly bow'd, and croſs'd themſelves.

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ciſe him in the uſual Monaſtick Diſcipline, as the Abbot ſhall appoint, and ſo to continue within the Monaſtery the ſpace of three Years, quietly and ſoberly, without going out of it, and to be confeſs'd annually, and to receive the Holy Sacrament four times at leaſt, in each Seaſon of the four Faſts. This Method will diſcover who commence Monks deceitfully, and who in ſincerity. For ſincere and honeſt Candidates will not refuſe to undergo the three Years Probation, but Hypocrites will not endure it, and therefore will decline taking the Monaſtick Order upon them.

12thly, Yet even after this three Years Probation, not to ſhave him without the Biſhop's Licenſe; but the Archimandrite or Egumen, together with his Spiritual Father (or Confeſſor) and the Starets who had hitherto inſtructed him, muſt preſent him to the Biſhop, and teſtify, that he does not hypocritically deſire the Order, and that he has dwelt three Years in the Monaſtery with Modeſty and Mildneſs, being in his whole Conduct and Behaviour gentle, patient, ſubmiſſive and ſober: And this Teſtimony they are to give in Writing, and record it in Court; and then the Biſhop having exhorted him, gives him his Benediction to be ſhav'd. But in Caſe the Monaſtery is at a great Diſtance from the Biſhop, then this

Teſtimonial, under the Hands of the Abbot and his Brethren, muſt be ſent to an Arch-Biſhop.

13thly, But before he is ſhav'd, give him to read the Queſtions and Anſwers relating to the Ceremony of Shaving, or if he is not Book-learn'd, read to him thoſe Queſtions and Anſwers, That he may underſtand the Nature of the Vow he is to make, and whether he ſhall be able to keep it; alſo to read to him the Rules here ſet down. But all this is beſt read to him in Parts, during the three Years Probation.

14thly, But, if after his three Years Diſcipline, or after Atteſtation before the Biſhop, he retracts, and will not be a Monk, he is free to be diſmiſs'd without Lett or Reprehenſion.

15thly, And if, having left the Monaſtery, he returns into it, or will be ſhav'd in any other, then he muſt again repeat his three Years Probation.

16thly, If any one is diſpos'd to make a Preſent to a Monaſtery, they are not to take it of him, till he has undergone the three Years Probation; and then he muſt give it under his Hand, that he does this with a View of no other Advantage than barely of making the Preſent, not to ingratiate himſelf with, or engage the Praiſes and Applauſe of the Principal and his Brethren; not

not to ſpeak of it any more, and to take as little Notice of it as tho' he had given nothing at all.

MONKS, their Manner of Living.

17thly, Monks are four times a Year to confeſs, and partake of the Holy Myſteries (or Sacraments) It were well they did it oftner, becauſe hereby Life is moſt perfected. And in the primitive Church all Chriſtians communicated often, and there was no Publick Service without Communicants, as we ſtill ſee in the Words of the Holy Liturgy, titled, *Swata Swatim, Holy to the Saints*; *Proceed ye in the Fear of the Lord, and in Faith, &c.* And St. *Chryſoſtom* greatly exclaims againſt Non-Communicants.

18thly, That the Archimandrite by no means ſuffer Monks to be idle, but find them ſome daily Buſineſs; and it were not amiſs to teach them a Trade, to wit, Joyner's Work, or Painting of Images, and the like, which a Monk may be allow'd to do; and Monkeſſes or Nuns to knitt, ſow, or weave Lace, *&c.*

19thly, They are to have no other Attendants than old People and Nachalniks; but the latter are to have no higher Employ than the Care of the old and decrepid, and when they are ſet over the Sick, to pro-

portion the Number of Servants to attend them.

20thly, No Monk is permitted to invite Gueſts to a Feaſt, nor to take a Walk with them from Church without the Principal's * Leave, or there be in Company ſome worthy Brother of the Principal's Appointment.

21ſtly, Nor are they to make Viſits without the Principal's Permiſſion, and no Monk alone, but in Company with ſome worthy Starets, and no oftner than four times a Year, unleſs on ſome great Exigency, and this alſo not without Leave. And to cut off all Occaſions of Suſpicion, Monks are by no Means, on the Pain of a ſevere Chaſtiſement, to go into the Houſes of Lay-men, eſpecially into Virgin-Monaſteries, without a reaſonable Cauſe; tho' in this cenſorious Age they are hardly allow'd to do this upon any, the moſt innocent, Reaſon.

22dly, Monks are forbid to ſell any Materials of the Monaſtery, as well Eatables as other Things, altho' ſhar'd out to them, either in the Streets, or in the Monaſtery, or elſewhere; for this is a ſhameful and moſt ignominious Practice.

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* Call'd in the Original, in this and many other Places, *Blagoſloveniye Bennediction*, becauſe on theſe Occaſions the Abbot croſſes and bleſſes them.

23dly,

23dly, The Principal, and his Brethren, are not after Dinner to carry any Remains of Victuals from Table into their Cells, ſave only * Quaſs. If this Order was not given, every thing wou'd be waſted profuſely, and carry'd out of the Monaſtery.

24thly, The Fraternity and Principal are not to diet apart in their own Cells, but at the Common Table, unleſs they are ſick, or for ſome other good Reaſon,

25thly, All are to have the ſame Meat, Drink, and Cloathing; if this were not ſo, every one wou'd ſteal to acquire a ſuperfluous Abundance of Drink, Food, and Rayment. Yet ſome Perſons ought to be diſtinguiſh'd by their Habits in the Time of

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* Quaſs, the moſt general Liquor of the Country, which is a kind of ſmall Beer made of Wheat-Bran, the Flower of Rye, and of Rye-Malt, which being maſh'd together, with hot Water, into a Conſiſtence, like a Pudding, are ſet into an Oven for a Night in a Pot. Next Day this mixture, taken out of the Pot almoſt cruſted, is put into a Tub, and warm Water added to it, with ſower Leaven at the ſame time, which cauſes it to ferment, and when it has work'd up to the top they begin to drink it; and as it begins to drink too ſower, more warm Water is pour'd on, 'till the Strength of the Ingredients is ſpent. It is quenching, and may paſs for an agreeable Liquor, to ſuch as do not diſlike a very ſmall Beer. The *Ruſſes* have now learn'd to melt Barley, and tho' the Grain is but ſmall, yet makes a very good Malt, and good Table Beer, which is publickly ſold in their Tipling Houſes, or Cabacks.

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their Attendance at the Altar, and others according to their different Offices in divine Service.

26thly, None but the Principal has Power to give away any Thing out of the Monaſtery, nor even he, without the Concurrence of the Elders of the Fraternity, atteſting expreſly in writing, to whom, and for what Uſe any Thing is given. Was not this Reſtraint to be upon all, every one wou'd laviſhly and impudently ſquander what belongs to the Monaſtery amongſt his Relations and Friends. This way we avoid the Sin and miſchievous Conſequences of a Superfluity, and by a prudent Management, are enabled to ſupport thirty Brethren inſtead of ten.

27thly, In Monaſteries they live in common, according to the Canons of the Holy Fathers. If they were not to live in Common, the promiſcuous Uſe of the Monaſtick Utenſils wou'd create Confuſion.

28thly, All the Revenues ariſing from Villages belonging to the Monaſtery, and the Donations of religious Perſons, and Eccleſiaſtical Profits, are to be repoſited in one certain Place; and taken thence, to ſupply all the Occaſions of the Church and Monaſtery, and of the Faternity: without this Care, there would be no end of Pillaging, which an Ambition of Precedency would occaſion,

occaſion, to the utter Deſtruction of Monaſteries, and the making their Relations rich and wealthy; for which Reaſon, even the Unworthy contend to be Deacons and Prieſts, to be beforehand with others in Promotion and Dignity.

29thly, None are to keep in the Monaſtery any Monies or Goods of Strangers, ſave Books, becauſe Riches are the ſupplies of Ambition and Pleaſures; for the ſake of which, many reſort to Monaſteries under a Pretence of ſeverer Diſcipline. If Money is found upon any one, openly or ſecretly kept, let it be taken from him into the Treaſury of the Monaſtery.

30thly, Monks are in no wiſe to be allow'd to go out of one Monaſtery into another, without good Reaſon, and this with leave of their Principals in Writing, as the Holy Fathers direct; becauſe this would occaſion a breach of their Vow, by a total Diſregard to Obedience, Patience, and Submiſſion, and would eſtabliſh all kind of Follies and unhallow'd Practices: For hence many, who were never conſecrated Prieſts, act as Prieſts; who were excommunicated by their Biſhops, nevertheleſs miniſter without being abſolv'd; and many who are not ſhorn, put on the Dreſs of Monks: Hence ariſe many Evils, which give great Offence and Scandal, and all good Diſcipline in Monaſteries; the regular

gular Inſtitutions of the Church, and the Piety and Religion of the Monaſtick State are hereby expos'd to Ridicule and Contempt.

31ſtly, Monks not to go into Cities and Villages out of the Monaſtery, but on ſome Buſineſs of the Community; and they go abroad to do this by the determinate Choice of the Fraternity, and becauſe of their Neceſſity; and they muſt alſo have a Paſſport from the Abbot.

32dly, Monks diſpatch'd on any emergent Occaſion into another Dioceſe, or to a Metropolitan City, are not only to have their Principal's Paſs, but one alſo from their Biſhop; and where a Monk is found without a Paſs, he muſt be taken up and remanded to the Biſhop of the Place where he is ſeiz'd; but ſuch as are found ſtraggling in the Metropolis, muſt be deliver'd over to the moſt ſacred Legiſlative Synod; and the Legiſlative Synod appoints Civil Officers to take ſuch Monks in Arreſt.

33dly, But if any Spiritual Perſon, or Lay-man, ſhall protect thoſe Monks, then to ſignify to thoſe Protectors, to deliver the Monk at the Place appointed, and inſtantly to write about him to the moſt ſacred Legiſlative Synod.

34thly, Women are never to be ſuffer'd to come into the Cells of the Abbot, or the Fra-

Fraternity, ſave into the common Hall of Entertainment; and this not privately, but in Preſence of religious Monks, who ſhall be appointed for this Purpoſe, that hereby all Occaſion of Reproach and Scandal from Foreigners, or from our own People, may be taken away, which without ſuch Care it is impoſſible to eſcape.

35thly, Monks in all the Monaſteries are to learn not only to read, but to underſtand the Scriptures; and for this Purpoſe a Cell to be ſet apart, and choſen Monks to preſide in it, who are skill'd in the Divine Writings; and Perſons thus educated are to be elected into the Prieſthood, and into other principal Employments.

36thly, Monks are not to tranſcribe any Writings in the Cells, neither Copies out of Books nor out of their Records, without the Privity of the Principal, on Pain of a ſevere corporal Puniſhment; nor to write to any one, nor to receive a Letter without his Permiſſion; and by the Rules, both Spiritual and Civil, are not to have Ink and Paper, more than what is ſpecially allow'd by the Principal or Abbot for their common Spiritual Uſe. And this Guard againſt Monks is eſpecially neceſſary, becauſe nothing ſo much diſturbs the Monaſtick Solitude as their ſuperſtitious and miſchievous Writings; but if one of the Brethren has ſome urgent

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Occaſion for a Letter, he muſt write it at the Table out of the common Ink-horn, and on the common Paper, with the Principal's Leave, and not preſume to do this of his own Accord.

Of NUNS.

Nuns are to obſerve all the Rules above-written, as well as Monks, and are beſides oblig'd to the following Articles.

37thly, Nuns are never to go to Wakes or Fairs, nor to walk in the Proceſſion of the Croſs, nor to go to the Monaſteries of Monks, nor to Pariſh Churches; and none to come into a Nunnery but the Egumena (or Abbeſs) and one or two Siſters with her, whom ſhe chuſes to accompany her; and the Female Monaſteries or Nunneries always to be ſhut, ſave at ſome religious Seaſon, as of High-Maſs, or the holy Liturgies, or when ſome great Perſonages (who are Benefactors or Founders) are preſent, or when the Sick require the Aſſiſtance of their Spiritual Father. But becauſe all Monaſteries have Churches at the fore Gates, it is requiſite to build a Gallery to the Church towards the Street, and one Door out of the Church leading to the Cell of the Egumena, and if there are any Reliques, *&c.* which uſually Occaſion great Reſort of People, to bring them

them before the Gate, that none may have a Pretence to enter the Monaſtery. And to prevent Scandal effectually, neither Laity nor Monks are at any Time permitted to go into the Cells, for this is moſt ſtrictly prohibited.

38thly, If it happens that a Female Monaſtery is under a Neceſſity to ſeek their Right in a Civil Court, Nuns are not in Perſon to proſecute the Cauſe, but to ſend their Proctor, or to petition the Biſhop to ſend one in his own Name to plead for them.

39thly, If they happen to have Buſineſs of Importance in the Metropolis, Nuns are to petition their Biſhop to write about it to the moſt ſacred Legiſlative Synod; but he muſt not permit them to go themſelves.

40thly, Nuns are not to dwell in the Houſes of Lay-men, nor to ſtraggle abroad; nor is even the Royal Family, in the greateſt Exigency, exempt from this Rule.

41ſtly, Nuns are not to intermix with the People within their own Church, but be plac'd the * Kriloſhinkæ in the Choire, and the reſt in the † Trapeza, where they ſtand by themſelves apart.

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* Kriloſhinkæ are the Virgin Choiriſters, or Singers, and ſupply the Place of Sub-Deacons and Readers, *&c.*

† Trapeza a part of the Nave, juſt before the Ambon, where the Prieſts read the Service, and is arch'd as a Portico or Cloyſter.

42dly,

42dly, What the Apoſtle has commanded concerning the Acceptation of Widows (1 *Tim.* 5. 6. *Let not a Widow*, ſays he, *be taken into the Number under threeſcore Years old)* let the ſame be obſerv'd in the ſhaving of Nuns, unleſs they are ſpecially appointed by a Decree of the Synod.

43dly, And if a young Virgin will continue a Virgin with the View of being a Nun, it muſt be well conſider'd, whether ſhe chooſes the Virgin State with any ſiniſter View of ſupplying her Neceſſities, or out of Fear, or with Diſguiſe; and then to deliver her to the Monaſtery, chaſte and well inſtructed under the Care of an honeſt and virtuous Staritſa (or elderly Nun) but ſhe is not admitted to be ſhav'd till ſhe is ſixty Years of Age, or at leaſt fifty; and if before thoſe Years ſhe is at any time inclin'd to marry, ſhe is not forbid.

Of MONASTERIES.

44thly, Monks are not permitted to build Hermitages in Deſerts, for many do this to be more at Liberty; that being exempt from all Juriſdiction, and remote from the Obſervation of the World, they may live at their own liſt and eaſe. And though an Anchoret or Hermit may treaſure up Wealth in his Cell, and ſatiate himſelf with Riches, yet

yet he deprives himſelf of Spiritual Advantages, which are much the greater Profits; he has no Ghoſtly Counſellor to conſult, for the Reſolution of his Doubts, and of Caſes of Conſcience; he has no Perception nor Benefit of Monaſtick Conſolations, for in that Solitude, when the Hour of Death comes upon him, who will hear him in his Pangs? Who will comfort, exort and ſtrengthen him againſt deſponding Fears? The Retirement of the Primitive Fathers, for Inſtance, need not move us: They were Men well vers'd in Chriſtian Theology, of the greateſt Underſtanding and Experience; ſuch was *Paul* of *Thebes*, *Anthony* the Great, *Macarius* the *Egyptian*, &c. but an ignorant Man muſt not engage in ſuch a Way of Life as this, which will endanger his Soul; though indeed the Extremity of Cold in *Ruſſia*, makes it abſolutely impoſſible for Hermits to dwell in Deſerts. For in the Wilderneſſes of *Paleſtine*, and other warm Climates, there is Plenty of Fruits to ſubſiſt upon, and therein, a Retirement from the World is practicable; but in an inhoſpitable Place, without Fields, Fiſh, or Gardens, a recluſe and ſolitary Life is not Feaſible, nor in any kind Poſſible.

45thly, When the Fraternity in a Monaſtery is but a ſmall Number, they are to come together into one common Hall, wherein ſufficient Proviſion muſt be made for their

Support and Diet. But for the regular Performance of religious Services, they are of Neceſſity to be no fewer than thirty Brethren; becauſe a ſmall Fraternity cannot duly perform Divine Offices, nor regulate as they ought the Affairs of the Monaſtery, and like Hermits are liable to remain deſtitute of Divine Service. And henceforward, no Secular Prieſts or Deacons ſhall reſide, or have any thing to do in the Mens Convents, and the ſupernumary Churches of the Monaſteries ſhall be converted into Pariſh Churches, and the Monaſtery, to which they belong, ſhall endow them with a competent Portion of Land for the Pope, and for his inferior Clergy, and the Surplus to remain with the Monaſtery, and Brethren to be taken into it. And if according to this Method, it be ſo order'd, that in all the Holy Churches (whereof no more than three, *viz.* the * Sobornoi, Trapeznoi, and Bolnichnoi Churches, ſhall be in each Monaſtery) there be conſtant daily Service within the Convent, perform'd by a Majority of the Fraternity; as alſo Attendants and a Common Table, and all decent and proper Accommodations for Monks, and that in

* Sobornoi Tſerkove, is the Cathedral Church. Trapeznoi, is the Chappel for daily Service, with Cloyſters in it. Bolnichnoi, the Chappel for the Sick and Diſeas'd.

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the ſupernumerary Pariſh Churches Pariſh Prieſts officiate, becauſe Neceſſity obliges them hereto: And that the Fraternity, by uniting the common Villages of the Monaſtery, and the other Revenues of it, receive to themſelves in all their Wants a greater Supply of every Thing, than heretofore when they were fewer, deſtitute of the common Conveniences of Life, and without all Diſcipline and good Oeconomy. Theſe Rules are alſo to be obſerv'd in the Virgin Monaſteries.

46thly, Again, in Monaſteries that have more than a Sufficiency for their own Occaſions, it is requiſite, that as the Revenues of their antient Villages accrue, the Surplus be apply'd towards building Hoſpitals and Alms-Houſes, and great Care muſt be taken, that none be admitted into them but aged and ſickly People, that are not able to ſupport and provide for themſelves, and are deſtitute of all other Helps, and who are to be lodg'd and provided for to the Glory of God, in the Manner as appointed in the Sea Regulations, with Regard to Hoſpitals.

47thly, In Monaſteries an extraordinary Building rais'd out of their Abundance, which is not dedicated to the Glory of God, is not allow'd of, but muſt be us'd as a Hoſpital, for this is a Work before God much

more acceptable than an extraordinary and unneceſſary Edifice.

48thly, No new Monaſteries are to be founded either for Men or Women, without the Knowledge and Permiſſion of the moſt Holy Legiſlative Synod.

Of Principals, or the Governours of Monaſteries.

49thly, It is proper to chooſe for Spiritual Governours Men of good Behaviour, and experienc'd in the Aſcetick Life, who are of an unblemiſh'd and approv'd Character; are well skill'd in the Senſe and Meaning of the Holy Scriptures, in the Laws of Monaſteries, and the Rules of Monks, that due Care may be taken of the Salvation of periſhing Souls, rather than of building Stone Walls, and heaping up Riches, and that they may conduct themſelves prudently and diligently in their Vocation. And after this Choice of a Prior or Principal, to miniſter to him the Oath in its full Force, at his Entry on his Office.

50thly, But if, after Election, the Spiritual Principal or Rector, contrary to the nature of his Office, will have no Regard to the Salvation of the Souls committed to his Charge, to feed them as becomes a Paſtor; let

let him forthwith be degraded to the loweſt Rank in the Fraternity, and another choſen into his Place, by the Conſent of the Brethren, that other Principals, warn'd by this Example, may not violate the Laws and Rules of Monaſteries.

51ſtly, If a Principal of his own Accord, without an Order or Authority, entertains a fugitive Monk, he ſhall be depriv'd of his Precedency, and work in the Monaſtery till he dies, and never be capable of being again Principal.

52dly, Fugitive Monks are to be kept in Chains till their Deaths, and to labour in the Monaſtery.

53dly, A Regiſter ſhall be kept in every Monaſtery, wherein is written the Time of each Monk's being ſhorn, with his Name, what Rank he boar in the World, and this ſign'd by the Principal.

54thly, The Treaſury of the Monaſtery ſhall not be kept in the Principal's Cell, nor under his Key only, but in a ſeparate Place, under the Key of the Treaſury, and the Monaſtery Seal; as alſo the Church-Veſtry ſhall be a Place apart.

55thly, Once a Week, or at leaſt once a Month, the Principal and Kilar, or Steward, with ſome other venerable Startſi, or Elders, ſhall audit the Accounts of the Revenues and Diſburſements of the Monaſtery, and

enter them in a Book, that the Principal may be reſponſible for them to his Viſitors or Superiours.

56thly, That the Principal compell none of the Fraternity to come to Confeſſion to himſelf, becauſe ſuch Confeſſion will not be ſincere.

57thly, Let there be in the Monaſtery one venerable common Confeſſor, conſecrated by the Biſhop to be a Hieromonach (or Monk-Prieſt) and if at any Time he reveals to the Principal ſome evil Practice, which is rooted, and become habitual in a Brother; he muſt not name the Perſon, nor his Cell, but diſcover other Circumſtances, whereby the Principal may be enabled to judge of the Crime, and endeavour to extirpate the Evil out of the Monaſtery. The Confeſſor in a Female Monaſtery ſhall take the ſame Method.

58thly, If a Principal takes a Bribe to certify to the Biſhop, that ſuch a one deſiring to be a Monk is qualify'd for that State of Life, he ſhall be depriv'd of his Dignity, and reduc'd to the loweſt Degree amongſt the Monks.

59thly, A Principal is not to keep with him his Relations, nor to appoint them any Employ in the Monaſtery, nor to permit the reſt of the Fraternity to do this; nor are Biſhops allow'd it in their Epiſcopal

pal Sees, ſave for ſome good Reaſon, when in Conſideration of old Age a Relation will be more proper, becauſe probably more conſtant and careful in his Attendance, than a Stranger.

60thly, Neither the Brethren nor Principal are to take any Treaſure into their Cuſtody, within the Monaſtery.

61ſtly, On the Death of Metropolitans, Biſhops, Archimandrites, and Egumens, and of the other Monaſtick Orders, their private Poſſeſſions muſt not be given to their Kindred or Relations; but thoſe of the higher Orders to be ſent to the Legiſlative Spiritual Synod, and the Eſtates of the lower Orders to be repoſited in the Treaſury of the Monaſtery.

62dly, All theſe written Rules, and what more ſhall be iſſu'd out of the moſt Holy Legiſlative Synod, are to be read over in every Monaſtery at Table once a Month, on Sundays, that none tranſgreſs them out of Ignorance.

But concerning theſe Matters, we find in the Kormchi-Book, many antient Canons and Conſtitutions of Holy Church, as likewiſe in the Synodical Expoſition ſettled in the Year from the Creation 7175, and from the Birth of Chriſt 1667, by the Holy Patriarchs of *Alexandria*, *Antioch*, and *Moſco*,

and by many *Greek* Biſhops, and by all the *Ruſſian* Metropolitans.

This APPENDIX to the SPIRITUAL REGULATION, his Imperial Majeſty has himſelf been pleas'd to ſuffer to be read in his own Auguſt Preſence, and to give Amendments to it with his own Hand, and after his Approbation of it, to order it to be printed and publiſh'd in the End of *April*, and in the Beginning of *May*, this Year, 1722.

And by Conſent of his Imperial Majeſty, and by Vertue of his expreſs Edict, the under-written Members of the moſt Holy Legiſlative Synod, have alſo Subſcribed to this Appendix.

Stephen, Metropolitan of *Rezan.*

Theodoſius, Arch-biſhop of *Novogrod*, and Archimandrite of *Alexander-Nevskoi* Monaſtery.

Theophanes, Arch-biſhop of *Pleskow.*

Leonidas, Arch-biſhop of *Cruta.*

Gabriel, Archimandrite of *Troitſa Sergiova* Monaſtery.

Theophylact, Archimandrite of *Chuda* Monaſtery.

Hierotheus,

Hierotheus, Archimandrite of *Novo-ſpaskoi* Monaſtery.

Peter, Archimandrite of *Simonoffskoi* Monaſtery.

Athanaſius, Egumen of *Tolskoi* Monaſtery.

Barlam, Egumen of *Ugreſhki* Monaſtery.

John, Proto-Presbyter of *Peter* and *Paul.*

Anaſtaſius, ——————of *Elias.*

Upper-Secretary *Timothy Palechin.*

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